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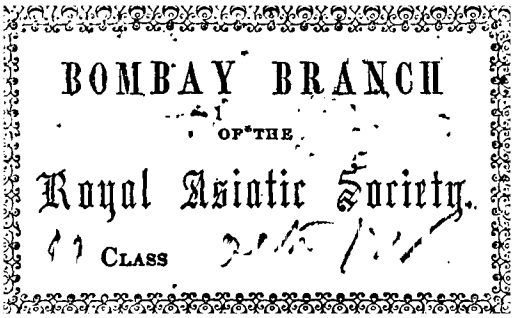
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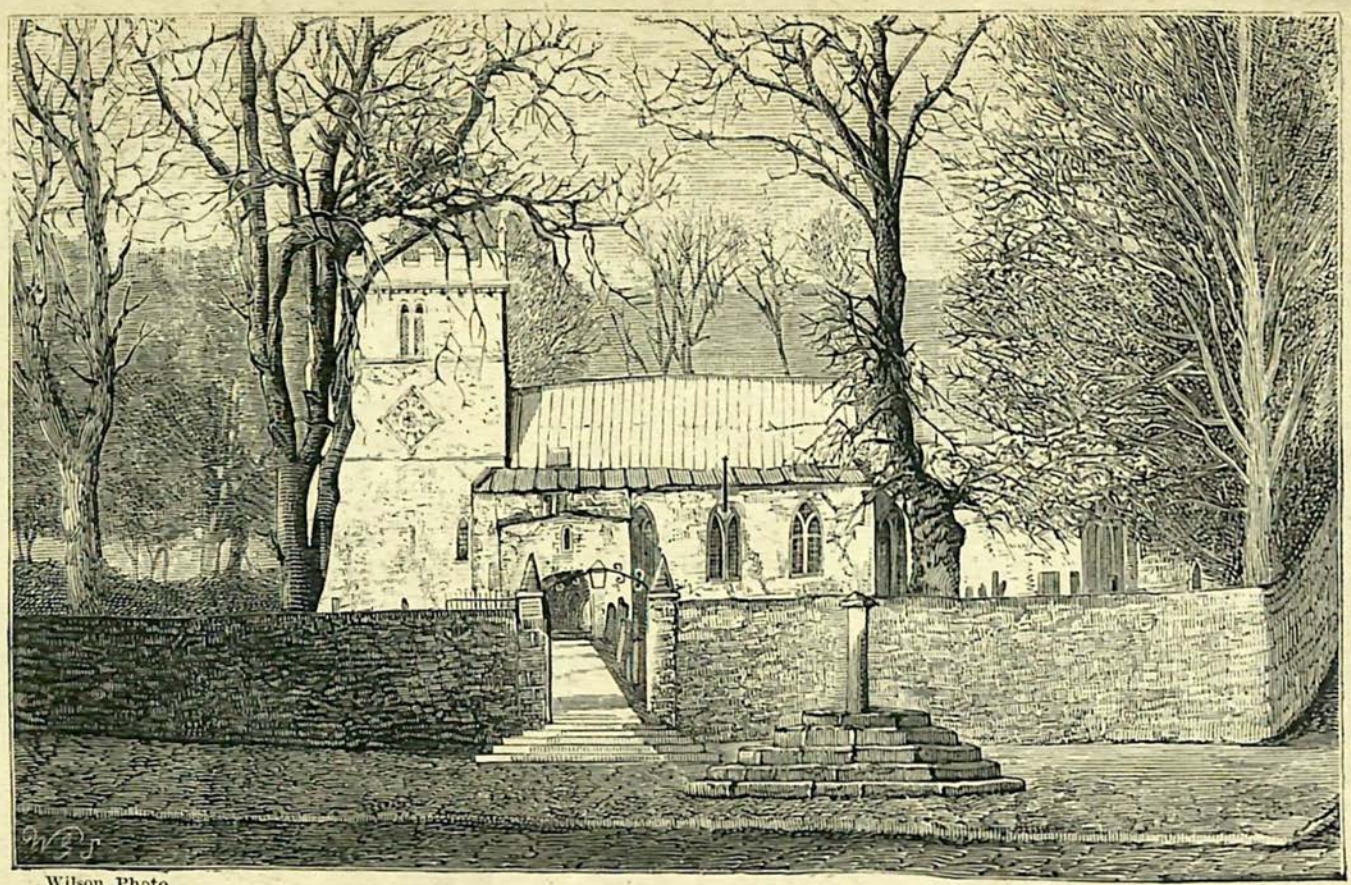
STANHOPE MEMORIALS

OF

BISHOP BUTLER.



Wilson, Photo.

Frontispiece.

STANHOPE CHURCH.

Stanhope Memorials

OF

BISHOP BUTLER.

BY

WILLIAM MORLEY EGGLESTONE.

The life and character of this man, BISHOP BUTLER, "is not to be regarded as the exclusive property of any section or party in the Church of Christ, but as the common property of Christendom."—*Bartlett.*

"Look at the *Analogy* of Bishop Butler, the greatest prelate who ever filled this see of Durham—the greatest theologian, in some respects, that ever adorned the English Church."—*Dean Stanley, at Durham Cathedral, March* 25, 1877.

20749

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1878.

PRINTED BY
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TO THE

Rev. Charles Clayton, M.A.,

FORMERLY SENIOR FELLOW AND TUTOR OF CAIUS COLLEGE

CAMBRIDGE,

HONORARY CANON OF RIPON,

EXAMINING CHAPLAIN TO THE BISHOP OF RIPON,

AND

RECTOR OF STANHOPE,

THIS WORK IS RESPECTFULLY DEDICATED

BY

THE AUTHOR.

PREFACE.

THOSE persons who hold the memory of Bishop Butler sacred, and have visited the Weardale town where the "Analogy" was written, have, no doubt, been disappointed in finding so few memorials of so great a man.

Having a desire to make the best of the scanty relics of Stanhope's greatest Rector, the writer, when time permitted, spent many pleasant half-hours in gathering up information about these Memorials.

This pleasing task being now completed, the author will be gratified if these pages interest the admirers of the great divine.

I take this opportunity of thanking the Rector of Stanhope, the Rev. C. Clayton, for his kindness in allowing me to examine the church books; the Rev.

J. Wagstaff, curate (now vicar of Rookhope) for his courtesy; the clerk, Mr. John Maddison, and the sexton, Mr. Thomas Walton, for their kind services.

My best thanks are also due to Thomas H. Bates, Esq., of Mayfield House, Wolsingham, for taking so great an interest in the work.

W. M. E.

STANHOPE, *February*, 1878.

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RECTORS OF STANHOPE.

NO.	NAME.	DATE.	YEARS.
1	RICHARD	1200	30
2	SIMON	1230	55
3	EUSTACE	1285	47
4	WILLIAM-DE-FYKALL	1332	...
5	DNUS THOMAS	...	...
6	THOMAS-DE-BRIDKIRK.	1348	13
7	RICHARD-DE-WELYNGTON	1361	...
8	JOHN-DE-BLABY	...	...
9	WILLIAM-DE-CROSSE	1396	11
10	RICHARD DIGILL.	1407	10
11	JOHN AKUM	1417	7
12	JOHN RADCLIFF	1424	3
13	WILLIAM BLACKBURN	1427	34
14	THURSTON RYSTON	1461	12
15	NICHOLAS-DE-CLOSE	1473	...
16	WILLIAM BEVERLEY	...	...
17	WILLIAM THOMPSON, S.T.B.	1494	5
18	GEORGE OGLE, A.M.	1499	1
19	JOHN DENBY	1500	8
20	CUTHBERT TUNSTALL *	1508	12
21	CUTHBERT OGLE.	1520	25
22	ROBERT HYNDMER, LL.D.	1545	13
23	THOMAS SIGISWICKE, D.D.	1558	2
24	EDMUND BEANE, A.M.	1560	4
25	WILLIAM BIRCKE, A.M.	1564	11
26	RALPH LEVER, A.M.	1575	2
27	THOMAS BURTON	1577	31
28	FERDINANDO MOORECROFT, A.M.†	1608	33
29	EVERUS GOWER, D.D.‡	1641	3
30	ISAAC BASIRE, D.D.	1646	30
...	JOHN BEWICK } Intruders §	...	...
...	ANDREW LAMONT }	...	...
31	WILLIAM TURNER, D.D.	1676	9
32	WILLIAM HARTWEL, D.D.	1685	40
33	JOSEPH BUTLER, D.C.L.‖	1725	15
34	EDMUND KEENE, A.M.¶	1740	31
35	THOMAS THURLOW, A.M.**	1771	16
36	HENRY HARDINGE, LL.B.	1787	33
37	HENRY PHILPOTTS, D.D.††	1820	11
38	WILLIAM NICHOLAS DARNELL, B.D.	1831	34
39	CHARLES CLAYTON, M.A.	1865	...

* Afterwards successively Bishop of London and Durham.

† He resigned Nov. 25, 1625, collated again next day.

‡ Everus Gower died in 1644.

§ Bewick's wife died at Stanhope, 1649.

‖ Afterwards successively Bishop of Bristol and Durham.

¶ Afterwards successively Bishop of Chester and Ely.

** Afterwards successively Bishop of Lincoln and Durham.

†† Afterwards Bishop of Exeter.

STANHOPE MEMORIALS
OF
BISHOP BUTLER.

CHAPTER I.

INTRODUCTION.

THE fact alone that Butler's "Analogy" was written at Stanhope, in the county of Durham, is enough to make that country town revered, without taking into consideration that its church of St. Thomas is one of the oldest and most interesting in the north of England. Stanhope is situated on the banks of the river Wear, and is said to be the prettiest place in western Durham. It gave name to an illustrious family, has its Castle, its Hall, the seat of the Fetherstonhalghs, its historical associations, and can boast of rich scenery in its immediate vicinity. Weardale was intimately connected with powerful bishops, from Hugh Pudsey down to Anthony Bec, and onward to Hatfield, Wolsey, and Cuthbert Tunstall. Here were situated the great hunting fields of these kings of the Palatine, and here they

repaired, followed by numerous trains of county landholders, to hunt the fallow deer in the forest. If thus associated in olden times, Stanhope, of later years, has had in its rectors divines of great learning. Among these may be mentioned the good christian, and scholarly Isaac Basire; the liberal William Hartwel; Edmund Keene, the "learned ecclesiastic;" Thurlow, brother to Chancellor Thurlow; Henry Hardinge, father to Sir Henry Hardinge (Governor-General of India); the famous Henry Phillpotts; the charitable W. N. Darnell; and, not least, the present laborious, evangelical, and learned rector, Canon Clayton. But above these, it must be admitted, shines forth the glorious memory of JOSEPH BUTLER, rector of Stanhope from 1725 to 1740. The most interesting period of this rector's life was certainly that spent at Stanhope. It was here that he wrote the "Analogy" and published his Sermons; and any memorials of this great divine, in connection with his residence in Weardale, will no doubt be acceptable to all his admirers. Very little is said by his biographers about his connection with Stanhope. Bartlett says, "of the private life and habits of Butler, during his long seclusion and periodical residence at Stanhope, few traces remain." A statement containing much truth, and borne out by a letter from Dr. Phillpotts, Bishop of Exeter, to the Archdeacon of Lincoln, Dr. Goddard, as follows :—

"EXETER, *January 25th*, 1835.

"MY DEAR SIR,

"I earnestly wish I could justify the report made to you by the Provost of Oriel, that I could supply you with several anecdotes of Bishop Butler. The truth however is, that, although tantalized by seeming opportunities of acquiring some information respecting the private life and habits of one to whom I have been accustomed to look up as the greatest of uninspired men, I have been mortified by my almost entire failure. In the rectory of Stanhope I was successor to him after an interval of eighty years, and one of my earliest employments there was to search for reliques of my illustrious predecessor. I was assured that an old parishioner, who, with a tolerably clear memory, had reached the age of ninety-three or ninety-four, recollected him well. To him I frequently went, and in almost all my conversations endeavoured to elicit something respecting 'Rector Butler.' He remembered him well, but, as I ought perhaps to have anticipated, could tell me nothing: for what chance was there, that one who was a joiner's apprentice* of thirteen years of age when Butler left Stanhope, could, fourscore years afterwards, tell anything about him? That he was respected and beloved by his parishioners, which was known before, was confirmed by my informant. He lived very retired, was very kind, and could not resist the importunities of common beggars, who, knowing his infirmity, pursued him so earnestly, as sometimes to drive him back into his house, as his only escape. I confess, I do not think my authority for this trait of character in Butler is quite sufficient to justify my reporting it with any confidence. There was, moreover, a tradition of his riding a black pony, and riding always very fast. I examined the parish books, not with much hope of discovering anything worth recording of him; and was, unhappily, as unsuccessful as I expected. His name, indeed, was subscribed to one or two acts of vestry, in a very

* Probably Thomas Rymer, who died in 1823, aged 93 years, having worked at his business until he was 90 years of age. He was a joiner, and also huntsman to "Justice" Westgarth of Unthank Hall, Stanhope. He would be 10 years of age when Butler left. His son Nicholas Rymer, also a joiner, died in 1874, aged 90 years; thus father and son covered a period of 144 years. Thomas Rymer's house, situated in the Market Place, Stanhope, is now occupied by Mr. Thomas Walton, druggist.

neat and easy character; but if it was amusing, it was mortifying, to find the only trace of such a man's labours, recorded by his own hand, to be the passing a parish account, authorising the payment of five shillings to some adventurous clown who had destroyed a 'foumart' or wood-marten, the marten-cat, or some other equally unimportant matter."

There are, indeed, few relics of BUTLER at Stanhope, and Dr. Phillpotts' letter gives no encouragement to search out these scanty memorials. No monument of this great man exists, not even a tablet in the church where he ministered for fifteen years records that he wrote the "Analogy" on the banks of the Wear. His parsonage has been rebuilt, the church has been "restored," and its fittings replaced; the town has been modernised by new buildings; the castle is not old, and the very market cross which the rector passed on his way to church was demolished seventy years ago. It is, however, something to hear, at this day, the very bells which called our rector to his ministerial duties, to look upon the very sun-dial which he erected, to handle the very cups he handled when he administered the sacrament, and even to contribute a mite to the very plate on which the charitable pastor laid his offerings. We have then a *few* Stanhope memorials of our illustrious divine, all of deep interest, but none more so than his autographs, and the autograph deed-of-gift to the rectory contained in the parish books.

Particulars of these memorials will be given in the following pages, with some account of BUTLER'S curates and of his parishioners. Stanhope Church, as it appeared in his time, will also, amongst other matters, be described.

CHAPTER II.

STANHOPE CHURCH.

As early as the year 1183, it was the duty of the Weardale "bondagers" to erect a temporary chapel when the bishops of Durham repaired to their forest on the banks of the Wear to hunt the deer. At this time Lambert, the marble-cutter, resided at Stanhope. He was in the Bishop's service, and was probably at the building of Stanhope Church, which dates from before the year 1200. The early edifice was simply a long four-sided one, divided into a chancel and nave, with a western bell-cot. A south and north aisle, and a northern chantry chapel were soon added, and also a tower, and after a century had passed, the small narrow lights were replaced by larger windows. Such was the edifice up to the year 1663, when it was restored by Isaac Basire. At this time Thomas Fetherstonhalgh,* of Stanhope

* Thomas Fetherstonhalgh, Esq., was the representative of an ancient family of that name, located at Stanhope as early as the time of King Stephen. His

Hall, removed the ancient seats and substituted others, which were not acceptable to the Bishop of Durham. Fetherstonhalgh also placed seats in the chancel for himself. Denis Grenvile, however, the archdeacon ("upon diew and deliberate consideration of a seate, or pew, erected in the chancell, now used by Thomas Ffetherstonhalgh, Esq.—As by y^e^ anncient canons of the church it doth manifestly appeare y^t^ y^e^ chancell was appropriated to the use of ye clergy"), ordered the said seat to be removed. The squire of Stanhope Hall does not appear to have obeyed Grenvile's orders, for Bishop Cosin wrote as follows :—

"AWKLAND CASTLE, *Sept.* 3, 1665.

"I order Mr. Ffetherstonhalgh, of Stanhop hall, to deliver (in Dr. Basire's absence) to the Curate and Churchwardens there, the Order which I sent inclosed two dayes since in a letter to him. And I require that y^e^ same may be duely observed, which is that y^e^ seats heretofore set up in the Chancell at Stanhop be taken downe and removed according to y^e^ Arch Deacon's former Injunction, and y^t^ y^e^ Chancell may be supplyed with a new Seat on either side, and Deskes set before them, according to y^e^ ancient Order of Chancells within my Diocesse, and that Mr. Ffetherstonhalgh may sitt in y^e^ upper seat on y^e^ left hand there, till a convenient place be set out for him in y^e^ body of y^e^ church."

"JO. DURESME."

---

signature, in a very bold and large hand, appears with marked regularity in the church books from 1662 to 1682, and always at the top of the other names. He married Ann, daughter of John, and sister to Sir James Clavering, Bart., and represented the county of Durham in Parliament in 1679 and 1680. He was keeper of Teesdale forest. His burial is thus recorded :—"1682, July y^e^ 30, Thomas Fetherstonhalgh, Esquire, of Stanhop Hall, buried in linnen."

"AUKLAND CASTLE, *Sept.* 21, 1665.

"I order that. &c., and y^t a convenient place may be set forth in some chosen part of y^e church, neare to y^e Chancell, for Capt. Tho. Ffetherstonhalgh and his family, and likewise another for y^e Rector's wife and her daughter. Given under my hand and seale y^e day and year first above.

"JO. DURESME.

"To ye Rector and Churchwardens and others of y^e Parish of Stanhop, &c."

The next important matter connected with the church was the tithe ore due from the rich lead mines of Weardale to the rector. In 1666, Humphrey Wharton was the bishop's moor-master, or master of the mines, and William Blackett farmed the Stanhope rectory tithe ore. Dr. Basire, then rector, claimed by custom every tenth bing of *clean* ore; but it appears the moor-master and his lessees denied the custom. It is stated in evidence that they, "to disinherit the said church of Stanhope, had by combination withheld and detained the said tythe or tenth part of lead ore," although at other times they had paid the ore, but claimed a proportionate part of *expenses for making the ore clean.* The custom of getting the tithe ore clean, and without deduction for the cost of cleaning, had been neglected during Basire's fifteen years' exile, and the Weardale miners in the chapelry of St. John's were threatened with excommunication when they refused to pay the tithe according to the previous custom.

The result of this dispute was a suit at the Baron's Bench, terminating in favour of the rector, and the passing of an Act of Parliament, which settled for ever the proper dues from the lead mines. This decision made the living of Stanhope one of the richest in the kingdom. The Act is entitled:—

"An Act to Inable John, Lord Bishop of Durham, and his successors, to make Leases for three Lives of certain Lead Mines." (Ano. XIX., Car. II., Numo. vii.)

The following is the proviso which effected this:—

"Provided alwaies that the said Humphrey Wharton and his Successors, the Moormasters, Pay, or cause to be paid, unto Isaac Basire, Doctor of Divinity, and Rector of Stanhop, in the County of Duresme, and to his Successors, the Rectors of Stanhop aforesaid, as also to the Rector of Wolsingham, in the said County for the time being, and his Successors, the full Tithe, or Tenth Part of all Lead Oare, or Ure digged, won, or gotten, or to be digged, won, or gotten, out of all or any of the Lead Mines within the Parishes of Stanhop and Wolsingham, in clean, well-washed, and dressed Ure, as soon as it is ready for the Smelting Mill, without any Abatement or Deduction of any Charges whatsoever, for digging, working, or getting of the same Lead-Ure, or for any other cause whatsoever."

In 1697, the Archdeacon of Durham ordered Stanhope Church to be flagged, scripture sentences to be put up, and a reading desk placed betwixt the pulpit and the clerk's seat. In this year Dr. Hartwel rebuilt the rectory. This rector presented to the church three silver salvers, two silver chalices,

and four flagons of pewter and tin. Though brief, sufficient has been said in this chapter to show that BUTLER came to Stanhope at a very happy time. He was not a suitable person to tackle the Stanhope Hall squire about the seats, and much less so to battle with the Weardale miners about the tithe. The rich living was now established, and just before he came the rectory was rebuilt, and the silver communion service presented to the church. All appeared to have been put in order for the coming of the great man, and the great man came.

CHAPTER III.

JOSEPH BUTLER.

JOSEPH BUTLER, D.C.L., Rector of Stanhope, Bishop of Bristol and of Durham, and the distinguished and learned author of the "Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature," was born at Wantage, in Berkshire, on May 18th, in the year 1692. He was the youngest of eight children, and his father, Thomas Butler, a well-to-do linen and woollen draper, who had retired from business and lived in a house called the Priory, determined to educate him for the ministry amongst the Presbyterians, of which body he was a member. Having gone through a course of instruction at the free grammar school, at Wantage, under the tuition of the Rev. Philip Barton, a clergyman of the Church of England, he was sent to a dissenting academy at Gloucester, the principal tutor being Mr. Jones, a man of learning who brought out many eminent scholars, one of whom was Archbishop

Secker,* the life-long friend of Butler. This academy was removed to Tewkesbury, and here our young scholar made rapid progress in his theological studies. In the year 1713, whilst yet at Tewkesbury, Butler gave a remarkable proof of his extensive researches in the paths of metaphysics, by addressing, anonymously, several letters to Dr. Samuel Clarke,† laying before him the doubts which he entertained concerning the conclusiveness of some of Dr. Clarke's arguments in "A Demonstration of the Being and Attributes of God." Clarke was surprised at the depth of thought and weighty arguments used by the Tewkesbury scholar; hence a long correspondence

* Thomas Secker, the eminent prelate, was born at Sibthorpe, Notts, 1693, and was educated for the ministry amongst the dissenters. After studying physic at Leyden, he took the degree of D.C.L. at Exeter College, Oxford. On entering into holy orders, he became chaplain to Bishop Talbot, by whom he was collated to the living of Haughton-le-Spring in 1723; was made rector of Ryton in 1727, and in 1733 was inducted into the rectory of St. James, Westminster. He was consecrated Bishop of Bristol in 1735, and two years later was translated to the see of Oxford, to which was added in 1750 the deanery of St. Paul's. In 1758, Secker become Archbishop of Canterbury. He died at his palace at Lambeth, August 3, 1768, aged 75, and bequeathed the sum of £11,000 to charitable purposes.

† Samuel Clarke, D.D., was born at Norwich, October 11, 1675. He was educated at Norwich Grammar School and at Caius College, Cambridge; became chaplain to Bishop Moore; rector of Drayton, Norfolk; rector of St. Bennet's, Paul's Wharf, London, and was appointed Chaplain to the Queen. In 1709 he was rector of St. James, Westminster, took the doctor's degree at Cambridge, and afterwards procured the mastership of Wigston's Hospital, in Leicester. This great divine published a paraphrase of the gospels; a letter on "The Immortality of the Soul;" a Latin translation of Newton's "Optics," for which Sir Isaac gave him £500; an edition of Cæsar's "Commentaries;" "The Scripture Doctrine of the Trinity;" "Remarks upon Collin's Enquiry concerning Human Liberty;" Seventeen Sermons; the First twelve books of Homer's "Iliad," with a Latin version and annotations. Dr. Clarke published several other works. He died May 17, 1729.

ensued, Secker carrying the letters. In this correspondence originated the friendship of Butler and Clarke. At this time Thomas Butler found that his son had determined to conform to the Established Church. This was not agreeable to him; but finding his son's resolution to be fixed, he entered him as a commoner of Oriel College, Oxford, on the 17th of March, 1714. Here he gained the friendship of Mr. Edward Talbot, second son of Dr. William Talbot, Bishop of Durham.* In the year 1717 our young divine appears to have been in holy orders, for at this time he assisted his friend Talbot in divine service at his living of Hendred, near Wantage. This friendship with Edward Talbot laid the foundation of subsequent preferments. At the joint recommendation of Edward Talbot and Dr. Samuel Clarke he was made preacher at the Rolls, an honourable appointment for a divine not yet twenty-six years of age. In 1721 he took the degree of B.C.L. His friend, Edward Talbot, was then dead, having died the previous year at the early age of twenty-nine, and had on his deathbed warmly recommended

* William Talbot was born at Stourton Castle, Staffordshire, in 1659, and was educated at Oriel College. On taking holy orders he was presented to the living of Binfield, Berks, and in 1691, with the deanery of Worcester. In 1699 he was raised to the bishopric of Oxford. On the accession of George I. he was made Dean of the Chapel Royal. In 1715 he succeeded Dr. Burnet as Bishop of Salisbury, and upon the death of Lord Crewe was translated to the see of Durham. He died at his house, Hanover Square, London, October 10, 1730.

Butler, Secker, and Benson* to the patronage of his father, Bishop Talbot, who, in 1721, presented Butler to the living at Haughton-le-Skerne, near Darlington, and Secker to the rectory of Haughton-le-Spring, in 1723, both in the county of Durham. Benson was, in 1723, collated to a prebendal stall in Durham. The new rector of Haughton-le-Skerne commenced to partly rebuild the rectory, only receiving £60 from his predecessor for the dilapidations.† But, fortunately, through the influence of Secker, Bishop Talbot allowed Butler to exchange Haughton for the living of Stanhope, in the same county, where the parsonage was in good repair, having been rebuilt in 1697; the church in average condition and the living, as has been stated, one of the richest in England. The living was then, probably, at its best, and the new rector required no more pecuniary

* Martin Benson, Butler's great friend, was educated at Westminster School, and Christ Church, Oxford. He accompanied the Earl of Pomfret in his travels, and in Italy made the acquaintance of Mr. Berkeley, and at Paris of Mr. Secker. On his return he was appointed Chaplain-in-ordinary to King George the Second, and obtained a prebend in the cathedral of Salisbury, and the archdeaconry of Berks, with the rectory of Bletchley, Bucks. In 1723, as stated above, he was collated to the second prebendal stall in Durham Cathedral, and in 1734 was consecrated Bishop of Gloucester. He died August 30, 1752. He was supposed to have shortened his days by the anxiety manifested towards his dying friend, Butler, whom he frequently visited in the previous June.

† The original receipt runs as follows:—"August 25, 1722. I, Joseph Butler, rector of Haughton, do promise Mr. Thomas Bellassyse, a full discharge of all dilapidations belonging to the rectory of Haughton upon his payment of the sum of Sixty pounds. *Joseph Butler.* Test. M. Nelson." This, with a further sum, he expended in providing materials for rebuilding the parsonage, which materials came into the hands of Mr. Thorpe, his successor.

assistance from his family; the last mention of such assistance in his diary being under date January, 1725, the year he entered upon his rectory in Wear-dale. He was at this time also a prebend of Dur-ham Cathedral.

CHAPTER IV.

BUTLER AT STANHOPE.

AMONGST the parish books preserved at Stanhope Church is one particularly prized, and commonly called "Butler's Book." The three oldest parish registers contain entries from 1595 to 1743, and occasionally records of vestry occur. "Butler's Book" is the first churchwarden's book proper, and dates from 1675 to 1750, is bound in boards, is in size about eleven and a half by eight inches, and an inch thick. It contains a record of vestry meetings, the levying of rates for the church, the highways and the poor, the election of churchwardens and overseers, and accounts of moneys collected and paid from year to year. Its purchase is thus recorded :—

	£ s.
"Received then from Dr. Basire for this Booke to the use of the Parish of Stanhop, The summe of five shillings in full of all accounts, &c., to this day. I say Rd. by me, "H. HUTCHINSON."	00 : 05

This book contains one autograph of Isaac Basire, "March 26, 1676," probably the last he made at Stanhope, and also autographs of William Turner, William Hartwel, Edmund Keene, and eight of Butler. We regret to state that several leaves between the years 1725 and 1740 have been cut out; and with them, doubtless, scraps relating to Butler have disappeared.

Business matters relating to the parish being wholly transacted by the rector, curate, churchwardens, and the "four and twenty," we find attached to the many records the signatures of the principal men of Stanhope, some of whom conversed with their talented pastor for fifteen years, and probably listened to some of his celebrated "fifteen sermons." Butler attended to mortar as well as to metaphysics. We find him attending meetings about the rebuilding a bridge, and repairing the church; but a more pleasing duty to him would, no doubt, be the ordering some additional weekly "cess" to be given to some poor parishioners. The XXIV., sometimes called the "substantial men," represented the whole parish, which contained four quarters called Stanhope, Newlandside, the Park, and the Forest. Churchwardens and other officers were elected for each quarter.

1725.

The first year of Butler's rectorship we find him attending and signing the record of a meeting agreeing that the poor-rates from his estates should be equally divided to every quarter. Here we have an early indication of the Rector's susceptibility of right and wrong. The Park and Forest quarters were at the west end of the parish, and contained none of the parsonage estates; but these quarters contributed largely in tithe ore. To this entry we find names of families old even at that day, yet common in Weardale at the present. Here is the entry:—

"*Octr.* 1*th*, 1725.

"Mem'd That it is This day A Greed by ye RECTOR and ye four & twenty that ye Rector Cesse for ye poor Shale be Equally Diuied to Euery Quarter as they now are Settel'd. That is £75 pound to Euery Quarter.

"JOS. BUTLER, Rector.
JNO. MORGAN,
LA. WESTGARTH,
JO. STEWARD,
JOHN EMERSON,
THOMAS TODD,
JOHN MUSHCHAMP,
GEORGE CHAPMAN,
JOHN DIXON,
NICHOLAS SHIELD,
JOHN RICHARDSON."

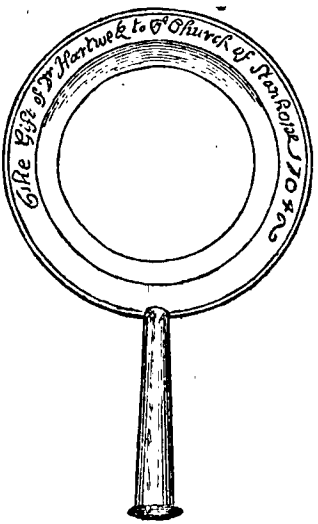
In Stanhope Church, "Briefs"—that is, authorised collections made in behalf of sufferers by calamity, or for needful churches—have been collected from

the year 1662. The first recorded is this:—"1662, Aug. 31. For Bridge North, collected at y^e^ Parish Church of Stanhop y^e^ summe of £0 6*s.* 3*d.*" The very plates used at the present day were used in collecting the briefs during the time Butler was at Stanhope. An admirer of this great man would be glad to place a coin upon the very plates on which Butler laid his offerings. In an inventory of the church plate, of which more anon, they are thus described:—

"Two plates or Basons handdles to Collect y^e^ Briefs."

These plates were the gift of the preceding rector, and bear the following inscription:—

"The Gift of Dr. Hartwel to y^e^ Church of Stanhope, 1704."



BRIEF-PLATE USED BY BUTLER.

In these "Brief-plates," one of which is shown in the sketch, we have a memorial of Butler. Here are the briefs collected on those plates in the year 1725:—

	s.	*d.*	*qr.*
"Kirk Deilgton	2	1	½
East Moor	4	0	0
Market Leauenton . . .	2	9	½
Knighten Larntredin . . .	2	4	½
Neath Church	0	8	2
Great Bowlas Church . . .	1	3	½
Langton Church	2	10	½
Darlastone Church . . .	1	2	
Great Torrington . . .	1	7	
Ormskirke Church . . .	1	0	½
Waresley Church. . . .	1	0	"

The churchwardens for this year were, for Stanhope, John Greensword, smith; for Newlandside, James Wall; for Park, John Muschamp; and for Forest, John Brown.

1726.

On the 25th of March the following contract was entered into:—

"Mem'd. That it is a Greed by y^e^ four twenty and y^e^ Church-Wardens of y^e^ one party, and Joseph Kirkley and Tho. Layburn of y^e^ other party, That is y^e^ s^d^ Workmen is to Whiten y^e^ Church and Steepell and to Lay one plastering Where Thir is ocation and

to find all necessarys and to Clean ye Church and to plaster ye porch and ye sd workmen is to haue for ye sd work four pound fifteen Shillings.

"JAMES WANNUP, Curate.
JO. MUSHCHAMP, JOSEPH KIRKLAY,
JOHN GREENSWORD, THO. LAYBURN."

On the same day a "cesse" of thirteen shillings and fourpence was levied for "ye Vse of ye Church," and a cess of the whole book of rates for the same purpose was made on March 10th next, the additional signatures of "substantial men" being Geo. Harrison, Michael Moses, and Geo. Waidson.

"BREIFES COLLECTED IN YE PARISH OF STANHOP FOR YE YEAR 1726.

	s.	d.
"Hambledon in Southampton	2	7
St. Nickholas' Church	1	11
Bampton Church	1	8
Dorchester Church	3	5
Tibshelfe Church	2	2
Backford Church	0	9
Westhoughton Chapel	2	2
Buckingham	4	4½"

C.Ws.—*S.* John Newton; *N.* Tho. Todd; *P.* Hue Woumel; *F.* John Brown.

Up to this year our Rector was preacher at the Rolls, and divided his time between his duties in London and his parish in Weardale. When at Stanhope, Butler used to say to his man, "Now

Thomas, let us have a ride to London."

ing anecdote relates to one of his journeys. Whilst travelling over unfrequented moors, on one occasion Butler was benighted. He rode up to the vicarage of the Rev. Joseph So-and-So, a poorly-paid clergyman, in an out-of-the-way parish. On asking for shelter, Butler was kindly taken within, and he shared the hospitality of his host for the night. Having received the best possible entertainment the poor clergyman could afford, the great divine was deeply gratified, and on leaving next morning he warmly thanked his entertainer, and promised that if it was in his power at any future time to render him any service he would gladly do so. Years rolled on, Butler became a bishop, but the poor clergyman remained at his poor parish in the land of mountains. At last, the Rev. Joseph So-and-So heard of a vacancy—a living considerably better than his own, and under the patronage of Bishop Butler. He went to the church, where Butler attended, and having induced the appointed clergyman to let him officiate on a certain day, the Rev. Joseph So-and-So officiated accordingly. Seeing that Mr. Butler was present as he expected, he took for his text "Yet did not the chief butler remember Joseph, but forgat him." The minister explained how Joseph and Pharaoh's chief butler and the baker had been cast into prison; how Joseph interpreted the butler's

dream, that the butler would be restored to his office in three days; and after the clergyman had remarked that Joseph had said to the butler, "think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house;" he impressed the facts upon his hearers, and called upon them to look back upon their past lives and see if no acts of kindness remained unrewarded, no promises remained unfulfilled; and was there not in tha congregation a butler who had forgotten a Joseph These remarks struck the bishop, and at the conclusion of the service he sent to hear the name of the strange clergyman. On being informed that he was the Rev. Joseph So-and-So, the circumstance of the hospitable night's lodging amongst the moors, and the promise he had made to the incumbent of the out-of-the-way parish recurred to his mind. The poor clergyman was consequently presented with the good living which he truly merited.

In this year he published his celebrated "Fifteen Sermons," preached at the Rolls Chapel, a volume said by Dr. Chalmers to be "the most precious repository of sound ethical principles extant in any language." Some of these sermons were doubtless composed at the author's quiet retreat at Stanhope. The preface to the second edition, which contained six more sermons, was dated "Stanhope, September

16th, 1729.". Butler resigned his preachership at the Rolls early in the autumn of 1726, from which time he resided wholly at Stanhope for seven years onward, attending to his parish duties. Thus settled down in a quiet country town, with a good parsonage, a rich living and a curate, and beloved by his parishioners, the great divine applied himself to the study of the analogy of religion. He is said to have ridden on a black pony, and to have ridden very fast; but we have heard, as handed down by the dalesmen, that he was often abroad on his pony among the hills and in the by-lanes, where he became absorbed in thought, whilst his pony leisurely cropped the scant herbage on the hills and by the bridle-paths. Doubtless he rode fast through villages. Bishop Van Mildert, in a letter to the Archdeacon of Lincoln, says that he "was frequently seen riding through Frosterley, a hamlet of Stanhope, at a great pace, on a black horse;" but then, when he wandered into the by-ways, and was alone with nature and nature's God, it is possible that the horse and its rider might each follow the bent of their inclination—the horse to the grass, its rider to metaphysics. Here we have a picture of mind and instinct.

"It was," says Bartlett, "during the retirement which his seclusion from the engagements of public life afforded him at Stanhope, that he perfected the

framework and advanced the superstructure of that grand moral edifice 'The Analogy of Religion,' &c., which will mainly contribute to hand down the name of Butler to the latest posterity as one of the greatest benefactors to the cause of Christianity which any age or nation has produced."

1727.

Our first two entries for this year, though very different, are interesting. The first is an order from the Rector:—

"*Jan.* 13. 1727.

"Mem'd that y^e^ RECTOR othered Isabell ——— Ninepence per Week to be duly payed her."

The other refers not to charity, but to the preservation of the farmers' geese and lambs, namely, what price the churchwardens were to give for fox heads. The old price was two-and-sixpence, but the havoc amongst the Stanhope farmers' flocks this spring induced the XXIV. to double the premium. We have no record of wolves in the parish further than the place-name "Wolf-cleugh." However, in Butler's time, otters and badgers were plentiful in the district. In the year 1692, the year Butler was born, we find paid for "2 otter heads, 4/-;" and further on, "for 13 fox heads 13/-." Badgers were

first paid for in 1698, "3 fox heads and 2 pates 4/-." In 1703 we find "a fomart head 4d., and 2 broks * 8d."

"It is a Greed That ye foxheads is to be fiue shillings for ye futur—April 4, 1727."

A rate was levied December 1st by the curate, James Wannup, and others, the additional signatures being Jo. Wooller and J. Milburn.

"BRIEFES COLLECTED FOR YE YEAR 1727.

	s.	d.
"Burton Joyce Church	0	6
Alcester Church	2	4
Great Wilbraham	1	11½".

C. Ws.—*S.* W. Thompson; *N.* Thos. Todd; *P.* Jos. Robyson; *F.* Ralph Gibson.

In the sketch, "Butler's Sun-dial," we have a very interesting memorial. The dial now occupies the south side of the chancel, but formerly was fixed on the south porch.* The workmen, Layburn and Kirklay, might have erected it after plastering the porch.

Butler doubtless composed the beautiful legend

"Ut Hora sic Vita"—

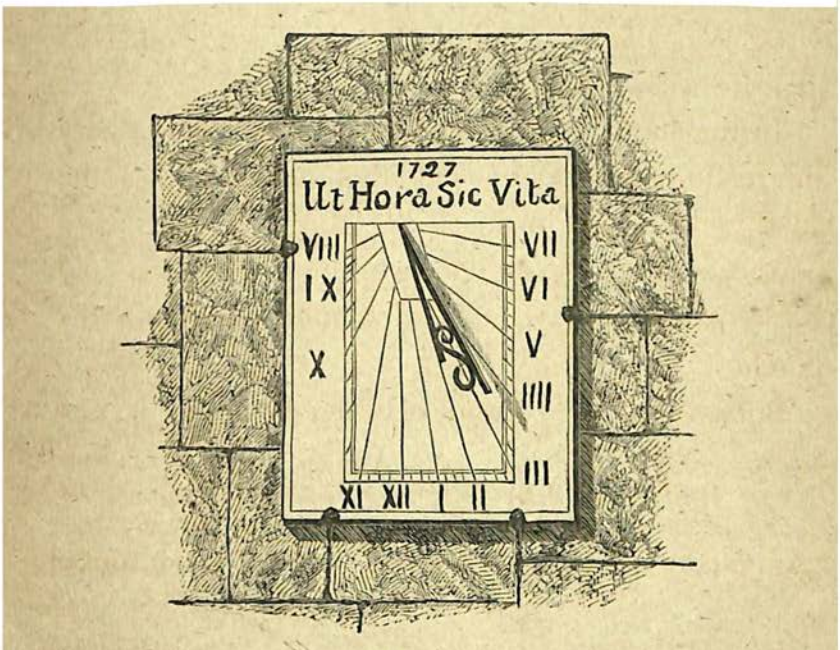
"As is the hour such is life." In the sentiment

* *Fute* and *brok* are both local for badger. *Patefield-brow* is a place-name in Weardale.

conveyed in *Ut hora sic vita*, we are reminded of Homer's simile, drawn from the leaves on trees:—

> "Like leaves on trees the race of man is found,
> Now green in grass, now withering on the ground;
> Another race the following spring supplies;
> These fall successive and successive rise.
> So generations in their turns decay;
> So flourish these when those are passed away."

And so generations have succeeded generations at Stanhope since the mason's chisel cut into shape, as it were, a thought of the metaphysical divine.



BUTLER'S SUN-DIAL.

1728.

During this year the parish authorities were engaged in rebuilding Eastgate bridge, situated on the main road, three miles west of Stanhope. In 1692 a rate of ten shillings per pound was levied for repairing this and Stanhope bridges; and in 1698 Dr. Hartwel, John Pilkington and others agreed that "ye whole Book of Rates, a Half and an eight Part" be levied for rebuilding Eastgate bridge, but whether or not this project was carried out, the bridge was rebuilt in 1728, the Rector being present at the levying of the rate for that purpose. Another rate was levied at the same time.

"*April* 2. 1728.

"We the Rector & the four & Twenty hath this day agreed that a cess of tow times the Book of Rates be collected forthwith thro' the Parish being in part for Rebuilding Eastgate Bridge.

"Jos. Butler, Rectr.
John Mushchamp.

"*April* 2. 1728.

"We the Rector & the four & Twenty hath this day agreed that a cess of one Quarter & an halfe of the Book of Rates be forthwith collected for the Necessary Repairs of the Church.

"Jos. Butler, Rectr.
John Mushchamp."

The names of W. Taylor, W. Thompson, Geo.

April 2. 1728

We the Rector & the four & Twenty hath this day agreed that a cess of tow pence the Book of Rates be collected forthwith throughout the Parish being in part for Rebuilding Eastgate Bridge.

Jos. Butler Rect

John Mushchamp

Wittm. Taylor

SPECIMEN OF VESTRY RECORD.

Harrison, Michael Moses, J. Dixon, Jos. Waidson, and T. Todd are also attached to the above entries.

The first entry recorded in 1725 mentions the equal division of the "Rector cess" according to the wishes of the Rector. Three years later the XXIV. agree, in the absence of Dr. Butler, that his cess be paid into the Stanhope quarter only as far as the repairing of the roads are concerned, but this is conditional.

"*Jun.* 20. 1728.

"Mem'd it is A Greed by y^e^ four and twenty of Stanhope Quarter that if y^e^ RECTOR pay his Cesse Into Stanhope Quarter for Repairing the Highways belowe Shutlyburn, if any of y^e^ Rest of y^e^ Quarters Should Demand any of y^e^ Rector Cesse Into any of y^e^ other Quarters that y^e^ s^d^ Stanhope Quarter will try them or Else Restore y^e^ RECTOR his money a Gaine as witness our hands.

MICHAEL MOSES, THOS. MOSES,
"Test. WM. EMMERSON, JOHN GREENSWORD,
JAMES WANNUP, GEORGE HARRISON, ROBERT COLPITTS,
Curate. WM. THOMPSON, JOHN NEATTEARS."
THO. RAINE.

By the month of August we have particulars of the rebuilding of the bridge at the village of Eastgate. Johnson appears to have been contractor, and Matthew Little might have kept the village inn.*

* The bridge was rebuilt in 1828. The village inn is now kept by Mr. Thomas Moore.

"THE CHARGE OF EAST GATTE BRIDG. *Aug.* 13. 1728.

	£	s	d
Geo. Johnson	157	10	0
Mr. Brabant, Quary Leaue . . .	0	14	0
Michael Moses, Disbursmts. as per note .	3	0	0
John Dixon „ „ .	3	6	0
Mor. for Expenses to Mathew Littel . .	0	9	0
Geo. Chapman	0	0	10
Nickholas Sheill	0	4	2
Pd. mor. by Mr. Peart	1	5	0
Wm. Emerson for way Leaue . . .	1	10	0
Tho. Todd	0	10	0
Stephen Thompson, way Leaue . . .	1	15	0
Cuth. Emerson for way Leaue . . .	1	5	0
Ralph Thompson, way Leaue . . .	0	2	6
Mr. Peart for way Leaue	0	2	6
The Waltons for Troubel	1	0	0
Pd. Mich Moses for Collecting ye Cesse .	3	0	0
Expenses when ye other was written . .	0	8	6
Dito more att Matthew Littel's for ale .	0	1	6
	176	4	0
"Tho. Laburn for trouble .	0	5	0"

The above account having been presented at a largely-attended vestry meeting, Mr. Butler present, another rate was levied, amongst the signatures being Ralph Trotter, Nicholas Shields, Isaac Peart, &c.

"*Aug.* 13. 1728.

"Mem'd That it (is) This Day A Greed by The RECTOR and The four and twenty and ye Rest of The Inhabitans In ye parish of Stanhope That a Cesse of Six times ye Book of Rattes be forth with Collected for Re-buielding of East Gatte Bridge."

Eastgate is a pretty little village, and derives its

name from its being the east gate of the bishop's deer park. The straggling houses nestle on both sides of Rookhope burn, over which the bridge crosses. This village was the residence of the Emerson family, bailiffs for the bishops of Durham for many generations. One of the family, George Emerson, figured in the battle of Nuckton Cleugh, celebrated in the bishopric ballad of *Rookhope Ryde.*

> "Then word came to the bailiff's house
> At the Estyeate where he did dwell."

Freebooters, however, were no terror in Butler's time; the dale was in peace, and we might fancy him taking his ride on his black pony as far as Eastgate to see how the rebuilding of the bridge was going on, have a little talk with Michael Moses about church matters, or inquire of John Muschamp, Cain, Gibson, or any of the Park and Forest people, how they were getting on at St. John's Chapel. If our Rector cared for scenery, he might, during some of his visits to Eastgate, have admired the pretty "linns" there, where the everlasting waters play amongst the shelving rocks so beautifully placed midst wood and hill. These two pretty little waterfalls are called respectively Dunter Linn* and Low

* On the 15th of November, 1869, a fine Roman altar was found close by the Dunter Linn, at Eastgate. The inscription is D.E.O. SILVANO AVRELIVS QVIRINVS P.R.F. (Erected to Silvanus, god of the woods, by

Linn. There are also, a little further up, two more waterfalls, called Washpool Fall and Holm Fall.

At almost the close of the year we find the Rector taking part at another vestry meeting :—

"*March 14th*, 1728-9.

Mem'd That it is this Day a Greed by y^e^ RECTOR and y^e^ four and twenty and Church Wardens That a Cesse of fifteen Shillings per pound of y^e^ Book of Rates be forth with Collected in y^e^ parish of Stanhope for y^e^ necessary Vse of y^e^ Church.

"JOS. BUTLER, Rect^r^.
JOHN MUSHCHAMP.
JOHN RICHARDSON.
JOHN CHEATHAM."

Here we find "Ouer ploush money p^d^ to John Muchamp att Easter for y^e^ Church to buy Books with two for y^e^ Church and Cheapell, £2 1*s.* 7½."

C. Ws.—*S.* John Nattrass; *N.* J. Cheatham; *P.* Jos. Lonsdale; *F.* George Cain.

1729.

In July the parish authorities agreed that all persons "whatsom Euer that Lett any house to any parson [person] That hath no Leagle Settelment In ye parish shale be prosecut'd att ye ssisons according to Lawe."

-Aurelius Quirinus Prefect, of the first Cohort of the Gordian Legion, A.D. 238-244.) The altar is now at Horsley Hall, the Weardale residence of J. R. W. Hildyard, Esq.

From a letter of Bp. Rundle's it appears that Mrs. Talbot, widow of Edward Talbot, and her daughter "Kitty" were on a visit to Stanhope to "Rector Butler" at this time. Kitty was a favourite of Butler's. He left her £100, and her mother £20, to buy a ring. He published a second edition of his sermons this year, dated "Stanhope, September 16*th*."

"BREIFES IN YE YEAR 1729.

	£	s.	d.
'Worthenbrenbury Church	0	2	5
Hornsey and Wheelock C.	0	3	6½
Melburn	0	1	7
St. Andrews Harbour		2	8
St. Hylds Chapel		3	7
St. John Wapping		2	9
Grauesend		5	1
Hinton in The Hedges		4	0
Branston Church		1	7
Tamworth Church		1	7
Stilton		3	6
St. John Baptist		2	0½
Preshone Church		0	9
Napton Church		1	9½
Fulborne		4	0
Rickinghall		2	9
St. Swithin's Church		5	3½

C. Ws.—*S.* Robt. Golightly; *N.* Geo. Gray; *P.* Mathew Collison; *F.* Thos. Emerson.

1730.

Under date July 7th we find entered "Mr. Butler 15/- M. Moses 10/- W. Thompson 10/- Jno. Dixon 10/- W. Emerson 10/- G. Harrison & T. Milburn 10/-" but no particulars are stated. Further on we find "Dec'mber 21, 1730, Short to pay The poor Charge £2 8*s.* 10*d.* 1*qr.* This entry is followed by what appears to be a subscription list:—

"*January ye* 11. 1730-1.

	£	*s.*	*d.*
"Mr. Butler	01	01	00
Michael Moses	01	01	00
William Emerson	00	10	00
Wm. Thompson	00	09	00
John Dixson.	00	09	00"

The Briefs for the year are as below:—

	s.	*d.*
"St. Michael Church	2	3½
Coll Brook Chapel	1	10
Bearley Lost by fir (fire)	3	1
Bilston Cheapel	2	1
Hinckley Church	4	9
*Protesttants att Copenhagen £1	9	9"

C. Ws.—*S.* Thos. Raine; *N.* Samuell Raine; *P.* Anth. Raven; *F.* Thos. Emerson.

* "Parish of Stanhope, October the 11th, 1689. Memorand that the minister and Churchwardens did cast up their accounts of the moneys they Colected and gathered in the Said Parish, and it did amount too £05 07*s.* 04*d.*, and it was Paid to John Proud, at Durham, as by his accquitance it did appeare it was collected for the Irish Protestants."—*Stan. Ch. Books.*

1731.

During the summer of this year Butler's father, Thomas Butler, died. He also lost his gardener, whose burial is thus recorded at Stanhope :—

"1731, March 23. John Chapman, Gardner. to the Rev[d] Mr. Butler, Rector."

Chapman was gardener to the preceding rector, W. Hartwel, who leaves by will to "John Chapman, my gardener, thirty pounds," and also two and a half yards of blue grey cloth. Probably Butler's gardener and his clerk, Thomas Maddison, were related, as a John Chapman married a Frances Maddison in 1681.

"BREIFES COLLECTED FOR YE YEAR.

	s.	*d.*
"Chapell on le frith Church . .	0	8
Missety (?) Church	2	2½
Broughton Sulney Church . .	0	6
Wyersdale Chapel	1	4
Landdulas Church	1	7½
Ouston Church	1	9"

C. Ws.—*S.* Jno. Garthorn ; *N.* T. Robyson ; *P.* John Mushel ; *F.* John Emerson, High Ridg.

1732.

This year, when forty years of age, Butler sat for his first portrait, which was executed by the celebrated Vanderbank, probably at Stanhope rectory. There are two other original ones taken afterwards, but what we will call the "Stanhope portrait" is considered the best of the three; a plate, which was copied from the original picture, then in the possession of John Butler, Esq., of Kirkby House, is prefixed to Bartlett's Memoirs of Butler. Bartlett says that this picture "possesses more intellectual vigour, as well as delicacy of expression, than will be found in either of the other portraits," and adds, "It exhibits him at the period when he was more especially directing the powers of his extraordinary mind to the completion of his great work, 'The Analogy.'"

The parish books record nothing at this time but the levying of rates which are attested by the curate, James Wannup, and others. The register records the burial of the parish clerk's wife thus:—

"1732, Jane, wife of Tho. Maddison, Parish Clarke, Ap. 24."

"BREIFES COLLECTED FOR YE YEAR

	s.	d.
"Wotton under Edge . . .	2	4
Tetbury Church	0	8
Landaff Church	0	8

Euesham Church	. . . .	0	9
Cal Coatt	. . . . .	2	3½
Boz Gatt	. . . . .	2	3
All Saints Church	. . . .	0	7
Stur Minster Newton Castle	. .	4	1½
Abbey Lanes Court Church	. .	2	2
Bp. Norton Church	. . . .	1	8"

. C. Ws.—*S.* Robt. Colpitts; *N.* Jos. Vickers; *P.* Nicholas Hall; *F.* Jno. Emerson.

CHAPTER V.

BUTLER'S CHURCH PROPERTY.

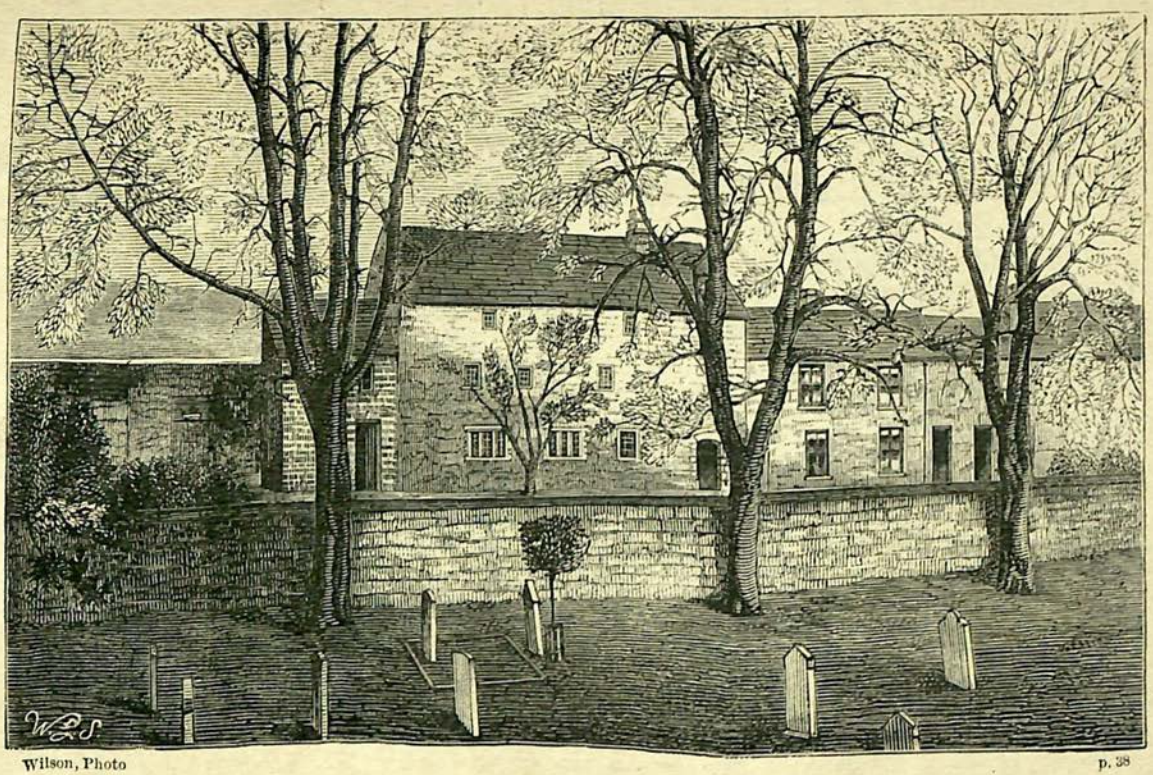
1733.

THIS year was an important one. The Archdeacon of Durham, the Rev. George Sayer,* held a visitation at Stanhope, and gave various orders to be executed at the church, and, fortunately, orders were given for an inventory to be taken of the church utensils, and a terrier of the church lands, which gives us an exact account of the lands held and the church utensils used by Butler. The orders are exacting, and are here quoted :—

"*Octor. 12th*, 1733. } The Arch Deacon's Order for repairing y^e^ Church. An Inventory of the Church Utensils & Goods & a Terrier of the Glebe & Profits to be deliver'd in at the next Easter Visitation; the Inventory and Terrier in Distinct Papers, & Signed by the Minister & Church Wardens.

"A new Surplice & hood & a new Common Prayer Book to

* George Sayer, M.A., was a prebendary of the tenth stall, Durham Cathedral, and was appointed Archdeacon of Durham, November 3, 1730. He died at Brussels in 1761.



Wilson, Photo

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STONE HOUSE.

be provided; the pulpit Cushion to be new Cover'd. A Casement to be made in one of the windows on the South Side, and another on the North Sids of the Church, the Bells to be new hung, and the Floor of the Bellfry to be repaired; and a Certificate of their being done Sign'd by the Said Minister & Church Wardens, to be given in at Visitation.—The Leads of the Church to be new cast and re Laid, the Chancel and Church to be white wash'd, the Plaster mended where decay'd and the Scripture Sentences to be ev'ry where renewed and a Certificate as Above to be returned at next Michaelmas Visitation. A duplicate of the inventory & Terrier to be Lodg'd in ye Church Chest.—JNO. PYE, Registerer."

The list of lands gives us full particulars of the property held by the Rector at Stanhope. John Steward, who was land agent for the preceding rector, was doubtless land agent to Butler. He occupied one of his houses.

"A TERRIER OF LANDS BELONGING TO YE PARSONAGE OF STANHOPE.

"The Parsonage house with gardens walled about, a Barn, Coach house, Hog House, Hen House, &c. near adjoyning. One Cloase called the Oarchard or Horse Cloase Joyning upon ye said Barn & Gardens, of the full breath of the Said gardens. One Brew House & three stables near adjoyning the Parsonage house on the east Side.

"*Item*—One Cloase Called the Parson Isle.

"*Item*—One Cloase Called the Easterdales.

"*Item*—One Cottage adjoyning their upon with a Garth in the Poss'ion of Briget Rain, pays to ye Rector 6*s.* 8*d.* now Divided into.

"*Item*—Four Cottages & Garths thereunto belonging, over against ye Church, one in ye poss'ion of John Greensword, pays 6*s.* 8*d.* yearly rent. Another in the possession of Mr. Hunter, pays 4*s.*

yearly rent, another in the possession of John Steward, pays 0*s*. 8*d*. yearly rent, another in the possession of John Golightly, pays 10*s*. yearly rent.

"*Item*—One House or garth or Bank thereunto belonging near the west end of the Town.

"*Item*—On ye South Side of Wear one House called Parson Byers with two Barns, cowhouse, oxfolds thereunto Belonging.

"*Item*—One pasture called the park.

"*Item*—One Pasture called the Easter Pasture now Corn Ground & Devided into two. Cornfields and a Little meadow called ye Reans.

"*Item*—One Meadow called the Howle Calves, now part corn.

"*Item*—One Meadow called the Eighteen-day-work.

"*Item*—One Meadow called the Calfe Cloase, now part Corn.

"*Item*—One Little Meadow called the Lamb Island.

"*Item*—One Little Cowhouse, & Little Cloase or Garth in Frosterly.

"*Item*—Ten Shillings yearly rent paid out of Robt. Walton's Island."

More than five hundred years ago we find that the parson of Stanhope held a close of land called Migge Close, of five acres, at 20*d*. rent, Le Frith at 2/- and parcel of the Ele, containing one acre, at 4*d*. The Church books furnish two lists of parsonage property, the one above given, and another taken apparently in 1608, when Ferdinando Moorecroft* was installed

* Ann, daughter of Ferdinando Moorecroft, rector of Stanhope, was grandmother to the celebrated Secretary of State, James Craggs, Esq. In the Stanhope parish register we find:—"Ann Moorecroft, daughter to Mr. ffardenando Moorecroft, of Stanhop, Person, was baptised the 28th day (Oct., 1628). Hir godfather was Mr. Anthony Maxton [rector of Wolsingham], hir godmothers, Mrs. Ann Maddeson and Mrs. Mary Phillopson." The above Ann Moorecroft married Anthony Craggs, of Holbeck House, in Wolsingham parish, and situate about four miles east of Stanhope. Their eldest son, James Craggs, born at Holbeck House, and baptised at Wolsingham Church, June 10, 1657,

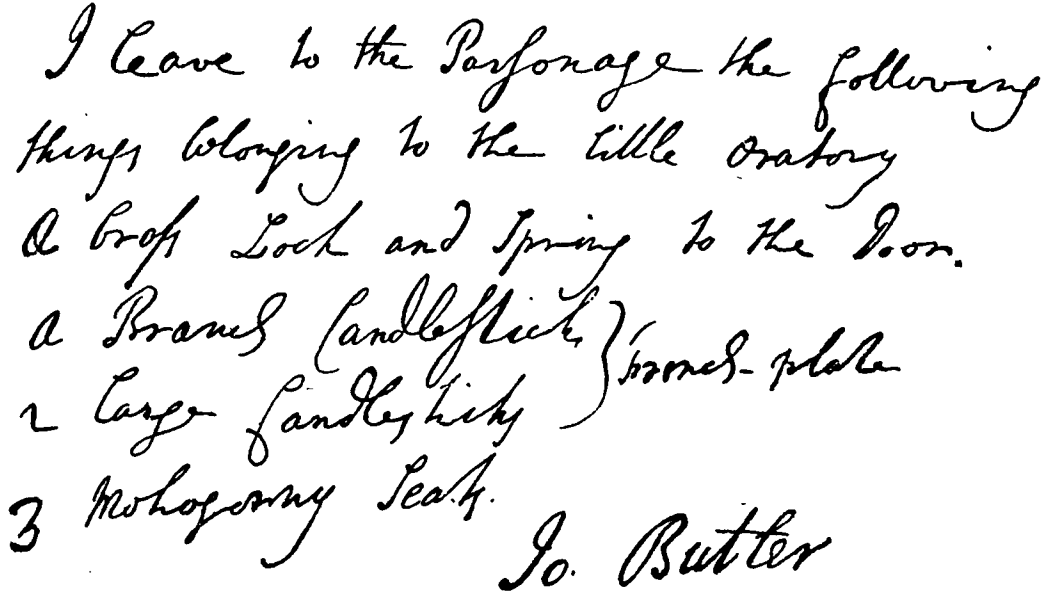
Rector of Stanhope. In the list of 1608 we find the item, "the personage house with a garden walled about, a barne neere adioyneing, one close walled, the Orcharde ioyneing vpon the sayde barne & garden." The parsonage mentioned above was rebuilt by Dr. Hartwel in 1697, and this was Butler's rectory house. In Cox's "Durham," written about 1714, we read that there deserves to be noticed the Parsonage of Houghton-le-Spring, and "that at Stanhope in Weardale, part of it built, and the whole much improved and beautified, by Dr. William Hartwel, the present Rector." Hutchinson calls it "a handsome building." This rectory was again rebuilt in 1821 by Dr. Phillpotts, and all that remains of Butler's abode is a stone (25 by 20 inches) which

became Post-Master-General of Great Britain. He married Elizabeth, sister of Brigadier Michael Richards, Surveyor-General of the Ordnance to George I., and had issue, James, Principal Secretary of State; Ann, who married thrice, her last husband being Robert Nugent, Esq., created Earl Nugent; Elizabeth, who married E. Elliot, Esq., of Port Elliot, Cornwall, whose son was created Lord Elliot, from whom descended the present Earl St. Germains; and Margaret, who married lastly Sir John Hinde Cotton, Bart., and left no issue. Mr. Craggs was member of parliament for Grampound and for Tregony, Cornwall, and held many lucrative positions under government. He died of a broken heart in 1721, and was buried at Charlton, Kent. The Right Hon. James Craggs, Esq., His Majesty's Principal Secretary of State, son of the above, came into office under the Sunderland administration, and succeeded the great Addison, who bequeathed his works to "bold, generous Craggs, whose heart was ne'er disguised," as the secretary was styled by Gay. He was the patron of Pope, who eulogised him in verse, and he corresponded with the literary men of the day, part of Pope's Homer's "Iliad and Odyssey" being written upon the backs of letters received by him from Craggs. He was, with his father, concerned in the South Sea Bubble. The Secretary of State died in 1721, one month before his father, and was buried at Westminster, where his epitaph by Pope exists.

occupied the east end of the building, and testifies that the rectory was rebuilt in the year of the "Peace of Ryswick," by William Hartwel.

The four cottages over against the church are supposed to be partly represented by the present building known as "Stone House," said to be the first house or houses built entirely of stone in Stanhope. Formerly houses were all thatched; this was, probably, the first building covered with grey slate, hence "all stone." At an early period, it is said, the rectors resided here. The cottages are mentioned in the list of 1608, and we find "Concell Philipson of Stonehouse" was buried in 1649. The lower part of the building, as seen in our sketch, shows the insertion of Elizabethan windows. Here resided Butler's sexton, John Greensword, and also his agent, John Steward.

"Butler's Book" contains one page of entries con-


I leave to the Parsonage the following
things belonging to the litle Oratory
a brass Lock and Spring to the Door.
a Brass Candlestick } brass-plate
2 Large Candlesticks }
3 Mohogonny Seats.
Jo. Butler

FAC-SIMILE OF A DEED-OF-GIFT TO THE PARSONAGE OF STANHOPE IN BUTLER'S HAND, WRITTEN IN THE PARISH BOOKS.

cerning the parsonage heirlooms, headed, "A Shedulé of the Heir-looms belonging to the Parsonage of Stanhope." The following is written in a large hand :—

"Wainscot Oaken Settles round the Hall
Six Oaken Chairs
Four Sconces
Four Rollers for the Garden
A Seat at each end of the Terrasse."

These were left by Dr. Hartwel, by will, dated 1724, thus :—

"I leave to the rectory of Stanhope all the garden rollers, and all the seats belonging to the garden. I leave to the said rectory the gold sconces in the hall, and the wood chairs, as heir looms."

Below the first entry is another of deep interest. It is in the handwriting of Butler, and is a deed of gift to Stanhope rectory. We give a fac-simile of the entry.

We have an interesting list of the communion plate used by Butler, and other utensils belonging to the church. The list dates 1733 :—

"An Inventory of the Church Utensils and Goods belonging to ye Parish Church of Stanhope.

"*Impremis*—Two Smale Silver Salvers.
"*Item*—One large Silver Salvers.
"*Item*—Two Silver Challices.
"*Item*—Two larg hard pewter Flagons with Spouts.
"*Item*—Two larg Flagons block tinn.
"*Item*—Two plates or Basons handdles to Collect ye Briefs.

"*Item*—A large Cloath for y^e^ Commu'ion Table of flow'd Velvet.
"*Item*—A large Diaper Table Cloath for the Table.
"*Item*—One Diaper Napkin."

Here we have a few memorials of Butler, the whole of the above articles, with the exception of the three last items, being at present in existence. The three silver salvers and two silver chalices first mentioned are at present in use at Stanhope Church. Each chalice stands about nine and three-quarters inches high, is about four and a-half inches across the top of the bowl, and is about half stem and half bowl. Two inscriptions, in engrossing text, run round the bowl of each; the uppermost one is:—

"Hunc Calicem Eccæ de Stanhope Revdus in Xto Vir Gulielmus Hartwel S.T.P. in Memoriam."

The lower inscription is:—

"Sanguinis Xti proprio Sumptu Reformavit et Valore Adauxit Anno Dñi 1704."

The two chalices are alike, and contain the same inscriptions, except that, in one, the letter "e" is omitted in Hartwel. The large silver salver is about nine inches across, and stands upon a stem about two inches high. In the centre is a beautifully engraved stag's head, with cross, being part of Dr. Hartwel's arms, surrounded by ornamental engraving. About an inch and three-quarters from the edge of

Wilson, Photo.

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BUTLER'S STANHOPE COMMUNION SERVICE.

the salver is the following inscription, forming a circle :—

"Ex dono Gul Hartwel S.T.P. in Usum Eccæ Parœlis de Stanhope ad Communionem Corporis Xti Celebrandam. 1720."

The two small salvers are similar in shape, and about six inches across. In the centre both have a capital H surmounted by a cross, and underneath, the date 1720. One of them is inscribed in the same way as the large salver, the other has the inscription :—

"Ex dono Gul Hartwel S.T.P. in Usum Eccæ Parœlis de Stanhope ad distributionem Panis Eucharistici."

The two brief-plates have already been mentioned. The two pewter and two tin flagons are not used, but exist. They are at the rectory, and were in use up to 1845, when a silver flagon and salver were presented to the church by Rector Darnell. The pewter flagons stand about sixteen and a-half inches high, and are inscribed thus:—

"Ex dono Gul Hartwel S.T.P. in Usum Eccæ Parœlis de Stanhope. "

The block tin ones are about thirteen inches high, and are inscribed

"The Gift of the Revd. Dr. Hartwel for the Use of the Church of Stanhope, 1704."

CHAPTER. VI.

BUTLER REPAIRS THE CHURCH.

ABOUT a fortnight after the Archdeacon, Sayer, visited Stanhope, Butler called his fellow-workers together at the vestry, when the orders were considered, a committee fixed for examining the church, and reporting as to how the venerable pile was to be repaired.

"*October ye 26th* 1733.

"Memorand.

"That it is this Day Agreed upon by the RECTOR Church Wardens, and the Four and Twenty that Jos. Pert, Jos. Gibson, Jno. Mustchamp, Jno. Dixon, Geo. Chapman, Thos. Todd of Bridgeend, Michael Moses, Geo. Harrison, being Two for each Quarter, Shall meet on this Day month To consult among Themselves, and wth workmen, Concerning certain Repairs of the Church, &c. Requir'd by ye A'ch-Deacon's Injunctions, at a Parochial Visitation holden at Stanhope, Octor ye 12th 1733. And that any other Person of ye Parish who has any thing to offer, may be present at ye sd meeting, And that ye Said Eight above mention'd Shall make

report of what they think proper to be done, to a meeting of ye Four and Twenty to be hereafter Call'd.

GEORGE CHAPMAN,	JOS. BUTLER,	JNO. STEWARD,
THO. TODD,	JO. PEART,	JOHN RICHARDSON,
MICHAEL MOSES,	JO. GIBSON,	WM. DEIGHTON,
GEORGE HARRISON,	JOHN MUSHCHAMP,	WILLIAM MOWBRAY,
JAS. WAEDSON,	JOHN DIXON,	THOMAS TODD.

Church Wardens. { CUTH. NATTRESS, / ROBT. HOPPER."

We have no report of the committee, but we find Hugh Rodham agreeing to do certain work, the entry being signed by the churchwardens and the committee, except Dixon and Moses.

"*March the* 15*th*, 1733.

"It is agreed this Day Between the Curate and Church Warden, and part of the Four and Twenty of the One part, and Hugh Rodham of the other part. Witnesseth—That the S^{d} Hugh Rodham is to lay the Belfry floor with good Substantial Firdales, and to hang the Bells anew, and to make the Leads drop dry, and to trellish the Windows with Dale, and to mend the Pulpit where 'tis needful, and Three Stays to the Ladder, And He is to have for doing the Same Substantially, the Sum of Six pounds, Fifteen Shillings, to be p^{d} when 'tis compleated. In Witness whereof the parties above s^{d} have Set their hands the Day and Year above Written.

"JAMES WANNUP,
JOHN MUSHAMP."

Though the churchwardens' accounts begin in 1687, and continue up to 1724, we find no particulars in Butler's time until the present year; from which

time they are continued. The estates in the four quarters of the parish had to provide churchwardens in turns; hence we find, "1681 Jo. Woller, churchwarden for Sir Geo. Vane's* Land in Shitelopsid for Stanhope qu'ter." "Jo. Greensword for Broadwood in Newlandsid qu." "1698 Mrs. Cooke to hire one." "April 22th 1705 it is ordered by 24 that George Crawhall Shall Serue the office of a Churchwarden, and that Lyonel Vane,† Esqr., will Serue if it be his due."

* Sir George Vane, Knt., the first of the Vanes who settled at Long Newton, co. Durham, was second surviving son of Sir Henry Vane, the elder, of Fairlawn and Hadlaw, co. Kent, and of Raby Castle, co. Durham, Knt., Secretary of State, &c. to King Charles I. Sir George was baptised at Shipburne, Kent, July 20, 1618, and knighted November 22, 1640. He was married at St. Nicholas, Newcastle-on-Tyne, February 27, 1639, to Elizabeth, daughter and heiress of Sir Lyonell Maddison, of Rogerley Hall, near Stanhope, and Newcastle-on-Tyne, by whom he had four sons and nine daughters, seven of whom were baptised at Stanhope. After his marriage Sir George lived at Rogerley, and his autograph appears in the Stanhope church books. He died in 1679, and was buried at Long Newton, where the following epitaph is added to the inscription recording his death :—

"His honour wonne i 'th' field lies here in dust
His honour got by grace shall never rust,
The former fades, the latter shall faile never,
For why? He was Sr, George once, B't. St. George ever."

Mrs. Vane was great grandniece to Peter Maddison of Unthank, from whom descended Butler's parish clerk, Thomas Maddison.

† Sir Lionel Vane, second but eldest surviving son of Sir George Vane, of Rogerley Hall, was baptized at Stanhope, and thus entered—"Lionell, the son of sir george vaine, knight and highe shirife of bishopbricke, was baptised the xx5 day of Julye, 1646." He married Catherine, third daughter of Sir George Fletcher, of Hutton, co. Cumberland. He was lineal ancestor of the Marquis of Londonderry, and represented the county of Durham in parliament in 1698, 1700, and 1701. He died May 26th 1711. The Crawhalls were probably related to the Vanes. Heugh Crawhall married Frances Maddison in 1635, and their eldest son was Lionel Crawhall. Four years later Sir George Vane married Elizabeth Maddison, and their second son was Lionel Vane. The above entry appears as if George Crawhall and Lionel Vane had some joint property, and a query arose as to whose turn it was to be churchwarden.

The churchwardens collected the rates in their respective quarters, and, after deducting disbursements, paid over the balance to the XXIV., who at the year's end paid off the church expenses. As this year presents the first appearance of general church expenses during Butler's time, we give as a sample—

"THE CHURCH WARDENS ACCTS. FOR YE YR. 1733."

Cuthbert Nattrass, C.-W. for Stanhope qu. collected rates £6 · 17 · 2 & from communicants at 1½*d.* each 13*s* · 3 total £7 · 10 · 5 & paid £3 · 10 · 2½ over to the xxiv. after deducting the following disbursements :—

	£	*s.*	*d.*	*qr.*
"For mending ye Church yd Wall . .	0	02	08	
More, a Bowl of Lime	0	00	07	2
For mending Pews &c.	0	03	04	
For Comt. Bread 2*s.* 6*d.*; Bottle Corks 9*d.*	0	03	03	
For the surplice	1	15	06	
Bringing ye Wine from N. Castle . .	0	06	00	
For Court Fees at Durham . . .	0	07	06	
Clock strings unpd. last year . . .	0	04	00	
Court Fees at Stanhope	0	05	06	
For Drinking Money at Wm. Rains . .	0	05	00	
Three Jorneys to Durham . . .	0	06	00	
Four Foulmarts	0	01	04	
	4	00	02	2

Robert Hopper, C.-W. Newlandside, collected rates £7 · 1 · 8 and from communicants 6*s* · 6 · total £7 · 8 · 2 & paid over to the xxiv. £5 · 1 · 8 after the following deductions :—

	£	s.	d.
"Two Foxheads	00	10	00
Five Otter heads	00	10	00
Five Foulmarts	00	01	08
One Badger head	00	00	06
Returns	00	18	04
For Jorneys to the Court	00	06	00
	02	06	06"

Geo. Wallis, C.-W. Park qu. collected £8 · 19 · 11 from communicants 6ˢ · 4½ · total £9 · 6 · 3½ and paid over £8 · 10 · 5 after deducting—

	s.	d.
"For a Lettr.	00	09
1 Bottle Wine	02	01½
Three Jorneys to Durham	06	00
Two Jorneys 1 for wine	02	00
Laid out at Stanhop	01	00
2 Otters	04	00
	15	10½"

John Emerson C.-W. Forest qu. collected £5 · 1 · 1 balance in hand 13/- from communicants 7ˢ · 6ᵈ. total £6 · 1 · 7 paid over £2 · 12 · 11 after deducting—

	£	s.	d.
"Overpd. last year	01	18	00
Court Fees at Durham & Stanhope		12	06
Three Jorneys to ye court		06	00
Allow'd ye Church Wardens		03	00
Six foulmarts		02	00
One Fox head		05	00
Two Badgers		01	00
Bread		01	02
	3	08	08"

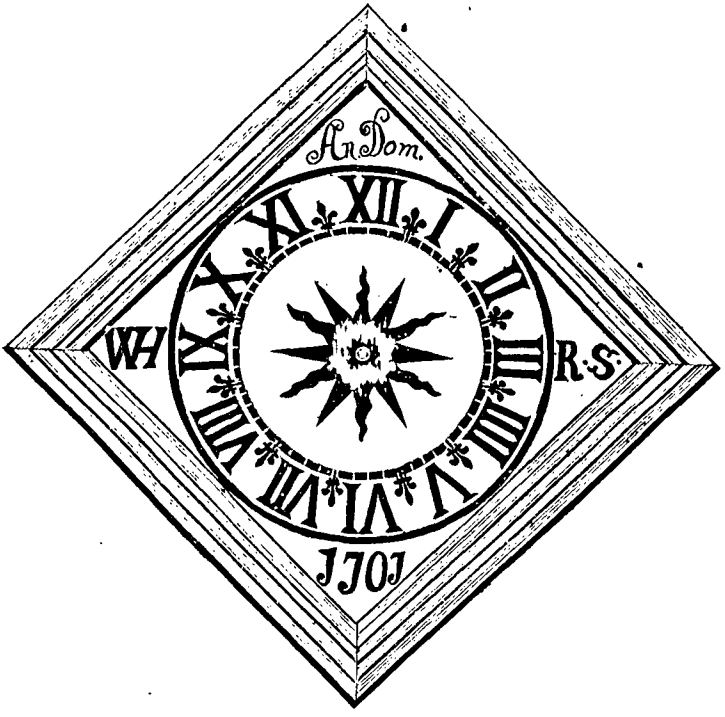
The total paid to the xxiv., with 18/- borrowed of Thos. Todd, was £20 · 13 · 2½, which was paid as follows: –

	£	s.	d.	qr.
"For the Com. wine	07	08	00	2
Jn°. Greensd. Salary, and Five Days Ringing, Cleaning ye Church and Leather & Soap	03	01	06	
Thos. Maddison for Cleaning the Linnen & Plate, & mending the windows, ale, & mending ye Surplice & hood	02	05	00	
Jo. Bewley, Salary & Dressing the Clock, & a Lock & Chain . .	02	06	06	
Margt. Thompson for making a Surplice and for mending One . .	00	07	00	
Hugh Rodham for Work done at ye Steeple and Church	06	18	03	
For Poors Buriels 4/8. For a coffin 6/	00	10	08	
Thos. Watson for a Cottrel . .	00	00	04	
	22	17	03	2
To Bewley unpd. . .	2	06	06	
Pd. in all . .	20	10	09	2"

The first two items in the above accounts refer to Butler's clerk and sexton, Thos. Maddison and John Greensword, who will be noticed elsewhere. John Bewley was the clock keeper and keeper of books, at a salary of forty shillings per annum. Archdeacon Grenvile, during his visit to Stanhope, in 1664 "enordered" that the "Parishioners proportionably pay ye yearly summe of Twenty Shillings to ye clock keeper." Ten years later the parish clerk, Lowinger Maddison, was appointed to this office;—"the Clarke of the Parish Church of Stanhop, for the time being, shall hereafter yearly keep the Clock in

the said Parish church in good order, & the said Parishioners finding all necessary utensills," the churchwardens to pay twenty shillings to the said clerk at the feast of St. Martin the Bishop in winter. In 1693 we find money paid "to Low. for ye cloke keeping;" however, four years later John Raine holds the office, and after Raine comes the above John Bewley, who kept the clock erected in 1700.

"1700, Pd. to Dtr. Hartwel for Stanhope Clocke £23 · 6 · 1."
"1701, Pd. to ye Dtr. for Rob. Thompson for ye diall put up £03 · 17 · 00."



BUTLER'S CLOCK-DIAL.

This was Butler's timekeeper, and, though the clock has been replaced, the very dial erected by Robert Thompson in 1701, and on which the great man must have often gazed when walking up the church flags, is in existence, being preserved in the riding-house at the rectory. It is of wood, and contains the letters W. H. R. S. (William Hartwel, rector of Stanhope), and the date 1701. Here we have another memorial.

The cash paid to Hugh Rodham appears to be for the contract, dated March 15, to lay the belfry floor, re-hang the bells, &c. These bells were often used. We find in 1695 two shillings paid for ringing, the next year nine shillings for ringing three times, and one shilling for drink for the ringers. These payments continue year after year. In 1712 we find—

"Ringing 4 daies 12/- & 1/- for alle at y^e^ peace proclameng, £00 · 13 · 00."

In 1714, in addition to five days' ringing, we have:—

"For ale Spent when King George was p'clamed, £00 · 05 · 00."

The two bells now in the tower of Stanhope Church are those which welcomed the proclamation of King George I., but are more particularly interesting as being those which for fifteen years were heard by Butler. These bells were erected in the time of

Charles II., and bear the respective dates 1672 and 1673.

"Memorand. that an assessment of Twenty Shillings the pound was laid on towards the buying a New Bell, at a meeting, Wednesday, the three & Twentieth of August, 1671.

THO. FETHERSTONHALGH,
Jo. JOHNSON, curate of Stanhope."

The above entry refers to the earlier bell, which is inscribed—

"VENITE EXVLTEMVS DOMINO 1672."

The bell at the mouth is about two feet nine inches across, a little over two feet in height, and weighs nine hundredweight. The other bell is smaller, and occupies the south in the tower.

"*March* y^e^ 4^th^, 1672.

"Memorandam, at a meteing of y^e^ Minestar, Church wardaines & so manie of y^e^ foure & twentie as was pr'sent, we, by Consent, doe Lay on an asesment of Ten Shillinges p. pound accordinge to y^e^ boocke of Raites for Castinge of the bell & defraying Such Charges as shall accrue theireby.

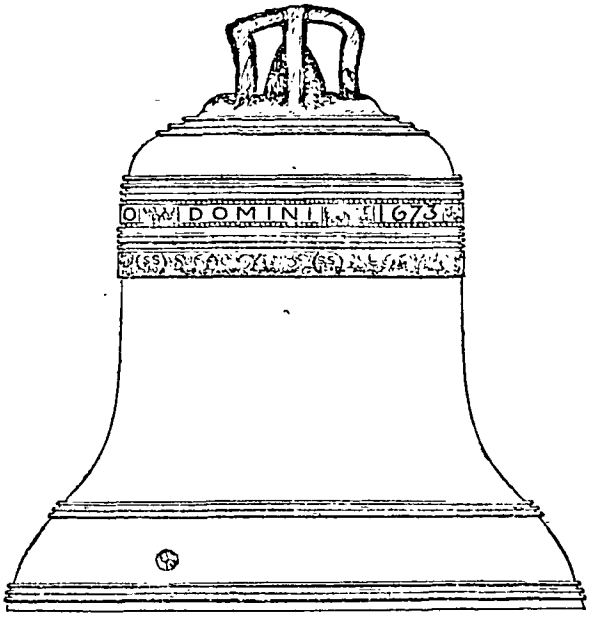
THO. FETHERSTONHALGH,
JOHN JOHNSON, Curate."

This refers to the south bell, which is inscribed

"SOLI DEO GLORIA ANNO DOMINI 1673."

The mouth of this bell is about two feet five inches

across, two feet high, and weighs seven hundred-weight.



BELL, STANHOPE CHURCH.

The first of these bells appears to have been quite new; the second, for which only half the rate was levied, appears to have been re-cast from an old one; for, according to the following entry, a bell existed at Stanhope in 1619, at which time a breach in the ringing at a funeral is thus noticed in the register:—

"Margaret Athey, of brayd [Broadwood], was buried the ii day being wedo, in the Cvrche yard, wth out ather pst or clar & wth out Ryngenge."

The two bells are of the same make, and are impressed with "S. S. Ebor" within a small circle, which constitute part of an ornamental belt, on which are small bells running round the waist, one above and one below each inscription. The "S. S. Ebor" is repeated several times in the ornamental bands, and refers to S. Sellor, bell-founder, York.

In those days it was customary to have impressions of coins of reigning kings and queens embossed on church bells, and those of Stanhope furnish an excellent example. The south bell contains, at irregular intervals on the sound-bow, three impressions of the Charles II. shilling, two of them representing the laureated bust of the king, and the third the reverse, with date 1668. The north bell contains five impressions similarly placed, two of which represent the obverse, and two the reverse of the same coin—shilling of Charles II.—with same date. The fifth is about the size of sixpence, and represents an open rose with leaf on each side of stem, and with the date 1669 beneath.

Before closing the year we may mention that close application to study was now affecting the health of the Stanhope rector. His friend, Secker, perceiving this, and being chaplain to the king, availed himself of the first opportunity to mention the matter to Her Majesty Queen Caroline, who thought that Butler was dead, instead of being shut

up in a country parish. Notwithstanding Secker's assurance of his friend being then the rector of Stanhope, the Queen asked Archbishop Blackburn if Butler was not dead, to which the prelate replied, "No, madam, he is not *dead*, but *buried*." Secker did not meet with immediate success in this high quarter; but upon Mr. Charles Talbot being made Lord Chancellor, he prevailed upon him to make the Stanhope rector his chaplain. Butler accepted this appointment with the understanding that he spent at least half of his time at his Weardale rectory. In December he left Stanhope for London, and called at Oxford on the eighth of that month, and was admitted to the degree D.C.L.

1734.

"*April y^e* 16*th*, 1734.

"It is this Day agreed between the minister, the Church Wardens and Four & Twenty of the one part and Jno. Hall of Bpp Auckland, plumer, of the other part. Witnesseth. That the sd Jno. Hall does promise and oblidge himselfe to keep the Church Leads of Stanhope in Sufficient repair for the full Term of Twenty years if he so long lives. And he does likewise promise and Agree to Come betwixt (now) and May day next and put the Leads in Sufficient repair," &c.

"JAMES WANNUP, Curate."

The terms upon which this agreement was entered into were that the churchwardens paid to Jno. Hall

thirty shillings the first year and twenty shillings per year after, the said parties having "interchangeably" set their hands to the agreement.

On the seventh of October an answer was returned to the instructions given by Mr. Sayer the Archdeacon, at his visitation held at Stanhope on the previous October :—

"*Impremis*– The inventory of the Church Utensils & Goods and a Terrier of the Glebe & profits are deliver'd in at this Easter visitation, in distinct papers, & sign'd by y^e^ Minister, & Church wardens as before.

"*Item*—A new Surplice & common prayer Book are provided.

"*Item*—The Bells are new Hung & y^e^ floor of Belfrey is now repair'd.

"*Item*—The Hood & y^e^ Cover of the Cushion now Bespoke at new Castle, but not yet Come, y^e^ Visitation being soon^r^ than was Expected.

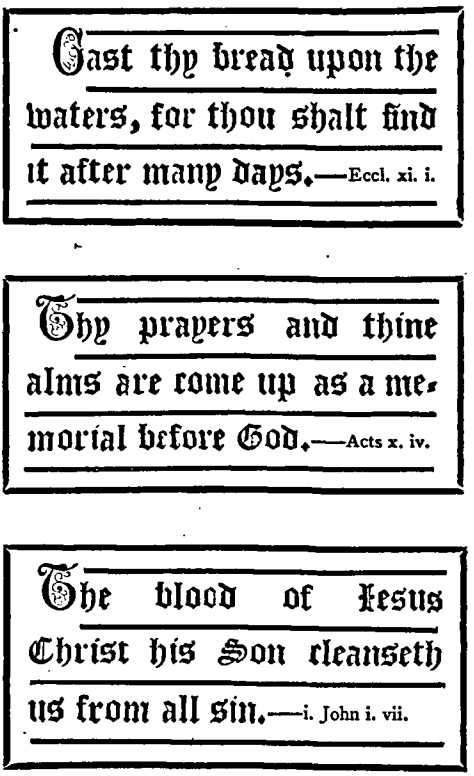
"*Item*—The two Casements on Each Side of y^e^ Church, we know not in which windows to place them in till our Rector Come to Stanhope, because y^e^ Honourable Arch Deacon did not particularize the Windows.

"*Item*—The leads of the church to be new cast & Laid—The Church wardens and the four and Twenty haue Articled w^th^ a plumber for 20 years, provided he So Long lives, to keep y^e^ Leads in Sufficient repair.

"*Item*—The Chancel and Church to be white wash'd, the plaister mended where decayed and the Scripture Sentences to be ev'ry where renew'd—These sufficiently done As Witness Our hands this Seventh Day of Oct. 1734."

In 1697 it was ordered that the church and chancel had to be flagged, the church whitewashed, and sentences put up. In Butler's time the sentences

are ordered to be renewed, and the cost, £3 13*s.* The three scripture sentences now in Stanhope Church occupy the three columns in the south aisle, and are as follow, the first being near the alms-box.*


Cast thy bread upon the waters, for thou shalt find it after many days.—Eccl. xi. i.
Thy prayers and thine alms are come up as a memorial before God.—Acts x. iv.
The blood of Jesus Christ his Son cleanseth us from all sin.—i. John i. vii.

The repairs ordered to be done were nearly completed, as seen in the answer, but there was one

* The old alms-box, probably Butler's, exists at the rectory. It is the top part of an oaken post, with a hole scooped out at the top, and fitted with an iron lid, &c.

item — the casements in the windows — to stand over until "our Rector" came to Stanhope. A month after Butler attended a vestry meeting, there being present Jo. Peart, Jos. Gibson, John Muschamp, Michael Moses, Geo. Harrison, Jno. Steward, Geo. Chapman, Thomas Todd, W. Deighton, Geo. Bainbridge, Robt. Grey, Wm. Mowbray, whose signatures follow that of the Rector.

"*Novr. ye* 15*th*, 1734. "Be it remembered That it is this Day agreed upon by the RECTOR And the Four and Twenty, and the rest of the Inhabitants of the Parish of Stanhope, That an assessment of the whole Book of Rates be forthwith Collected in the Said Parish for the Necessary Repairs and Uses of the Said Church.

Church Wardens { RICHARD MILBURN, ANTHONY OATES, } JOS. BUTLER."

It appears to have been customary to present a list of the poor to Butler, and we frequently find a certain amount of cess ordered by him. At the end of the list of poor for this year we find, "Agreed to by ye Rector"—

"BRIEFS.

	s.	*d.*	*qr.*
Gessingham Chapel	01	10	2
Red Marley & Edengale Churches . .	01	04	0
Monford Church	01	05	2
Christleton Church	01	03	0
Ealing Church	01	09	0"

In addition to the ordinary salaries, we find paid this year, four and eight-pence for fourteen foulmarts, two shillings for an otter, and forty shillings for eight foxes; and, amongst other items, "Dressing ye Belfry 3$^{d.}$; Ringing 5 Days 15/-; Soap & leather for th' bells 2/6; Sentences writing 73/-; Hugh Rodham's bill mending ye Bell wheel & seats 3/4; Jno. Walton 2 days 2/8; Jno. Westgarth, 1 Day 1/4; Thos. Watson, Smith work of several sorts 3/1; Jno. Newton's bill a spade 2/8; Jno. Hall for mending the Leads 30/; Paid to Matt. Kirkley in part for white washing the church 31/6."

C. Ws.—*S.* Richd. Milburn; *N.* A. Oates; *P.* J. Hodgson; *F.* J. Brown.

1735.

By an entry, dated April 8th, and signed by James Wannup, the churchwardens, and several others, it appears that Matthew Kirkley had taken the white-washing of the church from Richard Milburn, and that they had disagreed. Kirkley received in part payment last year 31*s.* 6*d.*, and the entry above mentioned sets forth that those whose names were subscribed "Do promise to keep Richard Milburn indemnified from all Law suits and Damages Action and Actions That Matthew Kirkley shall Commence against Richard Milburn, Concerning white washing

the Church." Six days later the parties concerned met at Hugh Rodham's, to settle matters between Milburn and Kirkley, the churchwardens having chosen Michael Walton as their arbitrator, but no agreement was come to.

"The Church Wardens met to make up the presentments at Hugh Rodham's y^e^ 6^th^ of Oct^r^. 1735, and their Expenses Came to 2/-"

James Wannup, Butler's curate, died this year, and a vestry record, dated December fifth, is signed by Joseph Dover, curate.

We find payments for three otters, eighteen foul-marts, and two foxes for the year, and, amongst other items and salaries, the following:—"Dressing the church Twice after Mr. Wannup's Burial 1/-; A Bell Rope 5/-; For the Hood 1¾ yds. Black cloth 23/3; 3 yds. Shalloon, 6/-; A Register Book 5/-; 5 Days Ringing 15/-; Dressing the Clock, 5/-; Jno. Walton & Jno. Wooler for mending the churchyard wall 28/11½; Jno. Newton for a New Lock & nails 9/8; Tho^s^. Watson for laying the Hack, &c. 9^d^; Hugh Rodham for Gate Stoops & Ale 3/8; Cuth. Hall for a hood Making 3/-; Geo. Walton work done at Pews & Bell wheel & finding wood 23/4; Given to the Poor, 7/0¼." C.Ws.—*S.* Geo. Walton; *N.* Geo. Proud; *P.* Jno. Fetherston; *F.* W. Fetherstone.

1736.

The entries for this year are signed by Joseph Dover, Curate of Stanhope, and the attending substantial men. A resolution is passed on April 27th, respecting the letting of bargains, some dispute having arisen between Kirkley and the churchwarden, Milburn, during the progress of the church repairs. The resolution enjoins that "whatever work is to be done in or about the Church that a meeting is to be Call'd and the work fit to be done view'd by the said Four and Twenty and so let to workmen that will do it well and Cheapest and that no Church Wardens for the future Shall Lett any Bargain without the Consent of the Four and Twenty.—Jos. Dover, John Mushchamp," &c. The other entries are the levying of rates.

CHAPTER VII.

BUTLER'S LAST YEARS AT STANHOPE.

IN the month of May, 1736, the Rector of Stanhope dates the preface of his far-famed "Analogy," the result of his seclusion and study amongst the Weardale hills. Here the great divine could take his ride or ramble with little fear of interruption. There are more inviting walks in and about Stanhope than a casual visitor would think of, and its surrounding heather-clad hills admit of extensive views of lovely hill and dale. Close by the rectory is Wearside Walk, and a short distance up the river, past Unthank Hall, we have the beautiful scenery at Briggen Winch, one of the loveliest spots at Stanhope. Not far from Shitlehopeburn, where Butler's "cess" was wanted to carry out some improvements, is the cave of Linkirk, the church in the rock, a cavern hid in a narrow and deep rocky channel, fringed with wood and fern along the top, its rugged bottom scooped into grotesquely-shaped basins by the ever-flowing

Dixon, Photo.

BRIGGEN WINCH, ON THE WEAR.

crystal stream. On the south side of the Wear, Parson Byres, the rector's glebe, furnishes us with Jack's Crag, the home of the jackdaw, a scene of towering rocks guarding, on each side, a piled-up mass of giant stones, which have fallen headlong down upon the bed of a little stream. These are scenes which would lie in the way, and would not be missed by an admirer of the beauties of nature. Butler studied a great deal abroad, and he loved scenery. In writing to the Duchess of Somerset about Auckland, when elevated to the see of Durham, he says :—"I had a mind to see Auckland before I wrote to your Grace; and, as you take so kind a part in everything which contributes to my satisfaction, I am sure you will be pleased to hear that the place is a very agreeable one, and fully answering my expectations, except that one of the chief prospects, which is very pretty (the river Wear, with hills much diversified rising above it), is too bare of wood ; the park, not much amiss as to that, but I am obliged to pale it anew all round, the old pale being quite decayed. This will give an opportunity, with which I am much pleased, to take in forty or fifty acres completely wooded, though with that enlargement it will scarce be sufficient for the hospitality of the country. These, with some little improvements and very great repairs, take up my leisure time."

Butler would have opportunity of fully admiring

the scenery at Stanhope. Here he resided wholly for seven years, from 1726 to 1733. He first signs his name to a vestry record Oct. 1, 1725, gives orders about "cess" Jan. 13, 1727, signs two records on April 2, 1728, and agrees to a "cess" on Aug. 13 of the same year. March 14, 1728-9, dates another entry to which his signature is attached, and Butler's name appears in two subscription lists, under the dates July, 1730, and January, 1730-1, and an entry, dated October 26, 1733, bears his autograph. After this year he resided only half of his time in the country. In 1734 the Rector's name appears in the records. In May, 1736, he dates the preface of the "Analogy."

Early in this summer, 1736, Queen Caroline appointed Butler her Clerk of the Closet, and on the 16th of July he was presented to a prebendal stall at Rochester, of which he took possession August 7th. Ten days after, his Stanhope parishioners agree that the poor-rates be gathered quarterly, instead of half-yearly.

Amongst the payments made this year we find fourteen foulmarts, four otters, and one badger, charged 13$^{s.}$ 8$^{d.}$ and these items occur:—"Geo. Walton for the Gate 12/6; do. for the Little gate 7/6; Jno. Blackett for mending walls 5/-; Tho. Walton mending ye Hack & spade 1/2."

C. Ws.—*S.* Jno. Walton; *N.* Thos. Harison; *P.* Jno. Teesdale; *F.* Geo. Caine.

1737.

We have very little to present for this year. John Greensword, "saxton," is appointed overseer; and in the same month one entry refers to Geo. Ritson, of Small Burns, taking "two childer" to keep for £4 10*s.* per annum. After this entry, four leaves are extracted from "Butler's Book." What these missing leaves contained we know not—probably autographs, at least, of the Rector; if so, they would be valuable, for the present custodian has indignantly refused the offer of £5 for a leaf of "Butler's Book," containing the autograph of that great divine.

Amongst the payments eighteen foulmarts and five otters occur. Amongst other items are:—"5 days ringing 15/-; Thos. Bewley for oyle & nails 6*d.*; Hugh Rodham for fur deals & work at seats 9/7; Geo. Walton for a shoul 1/-."

C. Ws.—*S.* Matt. Send.; *N.* Lance Sand'rson, *P.* Jno. Teasdale; *F.* Geo. Cain.

1738.

We find alms collected, Palm Sunday 4/-, Easter day 8/9, and one Sunday after Easter 7/2. After other unimportant items, we come to the last entry signed by our Rector.

"*May* 12*th*, 1738 "It is agreed by the Minister, the Overseers and the Rest of the Inhabitants of Stanhope and Newlandside Quarters That Anne ——— Shall have 7*s*. 6*d*. Yearly Cess out of this [Stanhope] Quarter."

"Mem^dm. that She is to have the Same from Newlandside by Dr. Butler's Order. They having Agree'd to refer it to Him."

Jo. Butler, Rect^r.
Jn^o. Steward,
Wm. Deighton,
Michael Moses,
George Harrison."

In this year Mr. Butler was appointed to the see of Bristol, to which he was consecrated on the third of December. In answer to Sir Robert Walpole on the subject, the Rector of Stanhope thus replied :—

"Stanhope, *August* 28, 1738.

"Sir,

"I received yesterday, from your own hand (an honour which I ought very particularly to acknowledge), the information that the king had nominated me to the bishoprick of Bristol. I most truly think myself very highly obliged to his Majesty, as much all things considered, as any subject in his dominions; for, I know no greater obligation, than to find the queen's condescending goodness and kind intentions towards me transferred to his Majesty. Nor is it possible, while I live, to be without the most grateful sense of his favour to me, whether the effects of it be greater or less; for, this must in some measure depend upon accidents. Indeed, the bishoprick of Bristol is not very suitable either to the condition of my fortune, or the circumstance of my preferment; nor, as I should have thought, answerable to the

recommendation with which I was honoured. But you will excuse me, sir, if I think of this last with greater sensibility than the conduct of affairs will admit of.

"But without entering further into detail, I desire, sir, you will please to let his Majesty know, that I humbly accept this instance of his favour with the utmost possible gratitude.

"I beg leave, also, sir, to return you my humble thanks for your good offices upon this, and all occasions; and for your very obliging expressions of regard to

Sir

Your most obedient, most faithful
and most humble servant,

JOSEPH BUTLER.

"By means of my distance from Durham, I had not yours, sir, till yesterday, so that this is the first post I could answer it."

On Nov. 25 Mr. Butler was appointed Vice-Dean, at which time he is described as Bishop of Bristol. Various particulars are given about the "cess" at Stanhope, and a list occurs of parishioners who were to have 7$^{s.}$ 6$^{d.}$ and one 5$^{s.}$ at Christmas. These lists were generally confirmed by the Rector.

Eighteen foulmarts are paid for this year, two otters, and in addition to two foxes we find Robt. Grey 20$^{s.}$ for Foxheads. Bell ropes cost 15/9; alteration of prayers 1/-; Jno. Newton 5/2 for keys.

C. Ws.—*S.* Jno. Blackett; *N.* Jno. Wall; *P.* Tho. Emerson; *F.* Ra. Fetherston.

1739.

Several items appear in this year's accounts respecting "cess." One person was allowed a shilling a week, and another person agrees to keep him for life for that weekly allowance. Another person agrees to take two girls for seventy shillings per annum. The following entry proves that there were refractory persons at Stanhope in Butler's time :—

"*Apr.* 24 Michael Moses pd. to Geo. Walton for Stocks 5/9."

These instruments of punishment used to stand in front of the churchyard wall, in the market-place, and living individuals in Stanhope can remember the last pair of stocks being stolen and hid away, never more to appear in their original capacity.

Amongst the signatures which occur at this period are—Jno. Blacket, John Muschamp, J. Steward, Geo. Chapman, Michael Moses, Wm. Deighton, W. Routledge, T. Maddison, J. Westgarth, and the curate, Jos. Dover.

Payments were made for four fox heads, four otters, and seven foulmarts.

C. Ws.—*S.* Jno. Wooller; *N.* Wm. Mowbray; *P.* Robt. Wearmouth; *F.* Ra. Trotter.

Here some twenty-four leaves are wanting in

"Butler's Book." The general accounts for the year 1739, ending at Easter, 1740, are missing, so are the entries for the years 1740 to 1743, except the general accounts for the latter year ending at Easter, '44, which occupy the first page after the mutilation.

The following entry, which appears to date at the last moment of Butler's rectorship at Stanhope, is in "Butler's Book":—

> 'Dr. Butler, Bishop of Bristol
> Dean of St. Paul's
> Canon Residentiary
> Stagiary
> Prebendary of Port Pool
> Rector of Stanhope
> Prendary."

CHAPTER VIII.

BUTLER'S CHURCH.

OUR Illustration of Stanhope Church was taken prior to the alterations in 1867, and presents the edifice very much the same as it appeared when Joseph Butler came to the parish. Situated on the north side of the market-place, on rising ground, the venerable pile, centred in a verdant churchyard, had a remarkably fine appearance. Inside the wall enclosing the burial-ground are stately ash, sycamore, and elm trees, which seem to keep guard over the sacred building as, year after year, their leaves fall upon the turf beneath which sleep Butler's congregation. The trees, however, in our view, are not the same which rendered St. Thomas's Church so picturesque when its pastor was writing his "Analogy," but have, no doubt, a similar appearance. According to memoranda written in the parish books by the planter, Butler's trees were set over a hundred years before he came :—

"Md. that I George Hall, Curate of Stanhope, did, in ye yere of our Lord God, 1622, sett ten (?) [** trees] in the churchyard of Stanhope."

"And in Anno Dñi 1623, I [sett] xxij more in the sayd church yard."

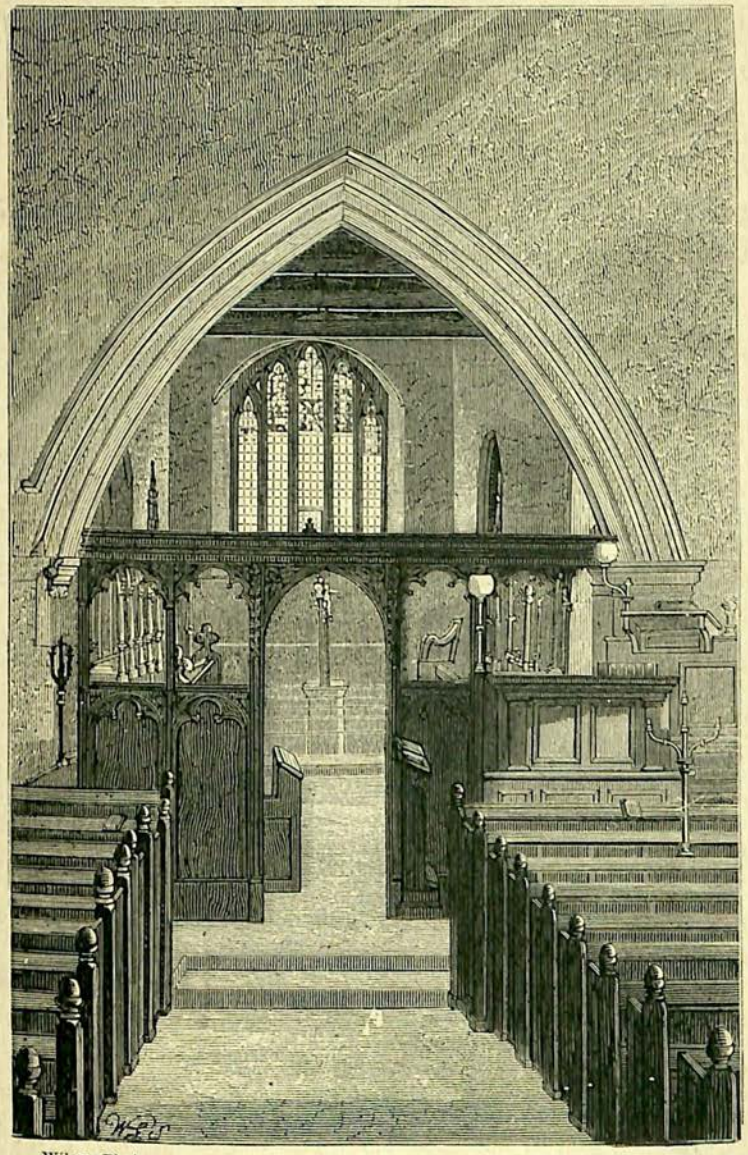
"P. me Georgina Hall, Curate de Stanhope"

"Also I sett in ye same churchyard eight trees more in Anno Dñi 1624."

These trees would present a noble aspect when Secker's friend came into Weardale. However, it was represented to Butler's successor, Edmund Keene, that the churchyard trees were decaying, so they were cut down in 1742, and sold for £61, and young trees planted at a cost of fifty shillings. These young trees are those which now grace the churchyard, and though a few years older now than Hall's trees in Butler's time, will have much the same appearance. About forty-five years after the author of the "Analogy" had left the banks of the Wear, the front view of the church had an embattled chancel lighted by two pointed windows, divided by mullions into three lights. The nave roof, of lead, presented a graceful curve, and the south aisle, the roof of which was nearly flat, was lighted by three pointed windows with three lights. The church was entered by a rounded arch porch at the west end of the south aisle. In Hutchinson's* plate, on the west side of

* Hutchinson, "History of Durham."

the porch are seen stone steps which led to the tower gallery, erected by Keene in 1743 with money realised by the sale of the churchyard timber. The tower is to-day as it was a hundred and fifty years ago. It is low, and divided into three parts by plinths—the bell-tower, the clock-tower, and the base. The lower parts are lighted by very narrow circular-headed windows, the openings in the bell-tower being pointed arches, and divided into two. The tower is surmounted by an embattled parapet, with small corner spirets. In the plate above mentioned the trees at the east and west of the church look young; in our view, the trees are matured, and as the stone stairs erected by Keene near the porch are gone, it represents the exterior of Butler's church very faithfully. But what of the interior? Hutchinson says: "The chancel is in width 16 feet, and in length, within the altar rails, 17 feet, and from the steps to the nave, 28 feet; is handsomely wainscoted and screened with oak, having six stalls on the north and south, and two stalls on each side of the screen-gates. It is lighted by a large window to the east, and two to the south, under pointed arches. There hath formerly been fine painted glass in the chancel windows, of which there remain several fragments of excellent figures, with labels containing their names; the word Zacharias is perfect. There is a large square porch to the north, now filled with



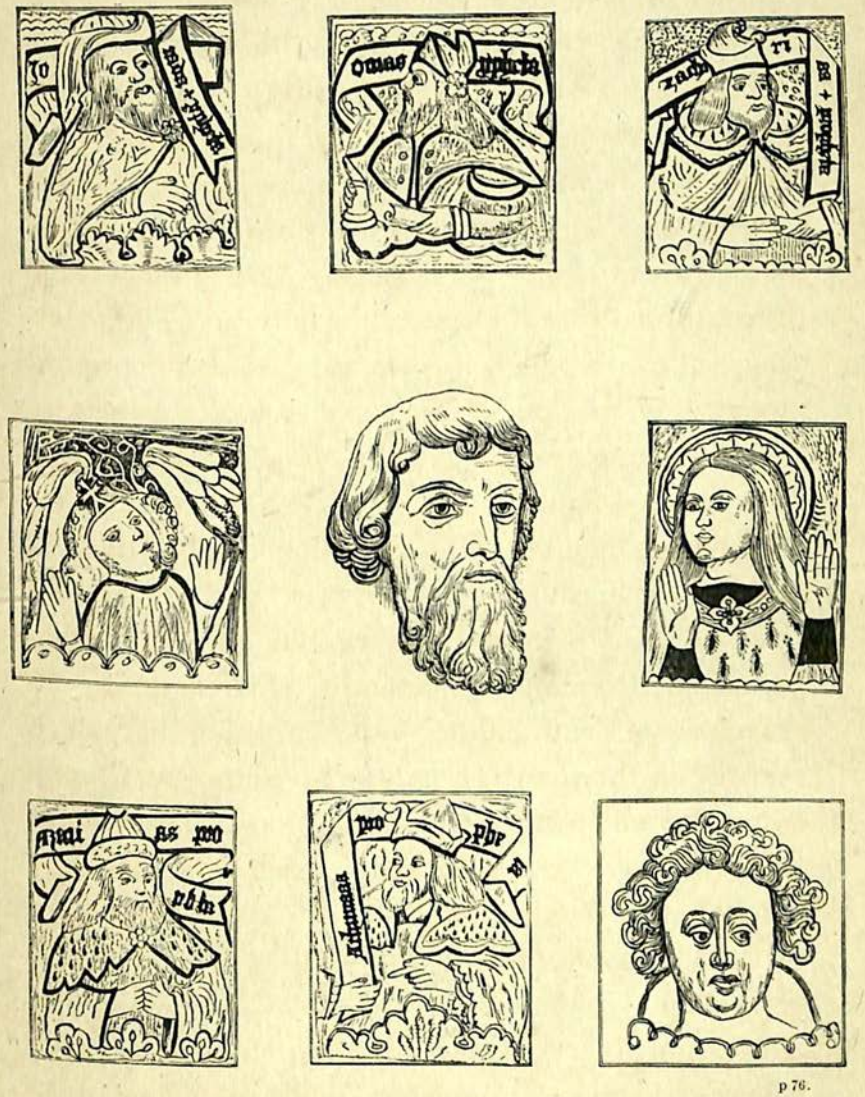
Wilson, Photo. p. 74

THE CHANCEL ARCH, STANHOPE CHURCH.

seats. The nave is regular, consisting of a centre and two side aisles, formed by rows of three round columns, supporting circular arches, and lighted by three large windows north and south, and two small ones towards the tower. The nave is in length 50 feet; and, including the side aisles, in width 40 feet, regularly stalled with oak." Our author does not mention the tower gallery erected in 1743, at which time Butler's pulpit and reading-desk were supplanted by new ones. After standing about a hundred years, the tower gallery was taken down by Darnell. A second gallery in the north aisle remained till 1867. The old screen in the chancel was of beautiful workmanship. On each side of the screen gates were two stalls used by the rector and family, and there were six stalls on each side of the chancel. These stalls were of oak and in the cathedral fashion, having elbow rests, and arched overhead. Behind the communion table ornamental wainscoting covered the walls; part of this wainscoting is now at Crawleyside Chapel. Our view of the chancel was taken prior to 1867, and shows it as above described. Keene, who followed Butler, spent more than one hundred and twenty pounds in ornamenting the church. He put up a ceiling, a gallery, mended the pew floors; and amongst the items we find a new pulpit and desk, and "three windows in y^e^ north side." The chancel fittings and church seats do not

appear to have been touched. Those in our view are probably those erected when the church was restored in 1663, and, consequently, Butler's. The painted glass in the chancel (now in the tower) windows was described as fragmentary by Hutchinson. The figures are of fine workmanship, and are said by antiquaries to be of great beauty, and to range from the fourteenth to the sixteenth century. The paintings suffered at the last restoration, when the present west tower window of three lights was put in, and the remaining fragments of painted glass inserted. The painted figures now existing are three heads, two female figures and five prophets, also Basire's arms. Curiously enough we find Butler, when he had left Stanhope, and was residing during Parliament in London, ornamenting his mansion at Hampstead* with painted glass very like that which existed in the chancel windows at Stanhope Church when he was rector. As seen in our illustrations, the figures of the prophets now existing at Stanhope Church are *oblong squares*, about five inches by four, with their *names in Latin*, in *old English characters*. The painted glass inserted by Butler in the windows at Hampstead consisted of, according to Bartlett, "various scriptural subjects, some of which were

* The mansion at Hampstead in which Butler resided was built by Sir Henry Vane (beheaded in 1662), father to Sir George Vane, of Rogerley Hall, near Stanhope, whose son Lionel was baptised at Stanhope, where the autograph of the above Sir George Vane occurs in the parish books.



p 76.

OLD STAINED GLASS, STANHOPE CHURCH.

beautifully executed, with inscriptions in *old English characters* of the date of 1571. There were figures of the apostles, with their *names in Latin* in small *oblong squares.*" Though the Hampstead glass was considerable, it is probably not now traceable, whilst part of that in Stanhope Church remains, and is of deep interest. The Stanhope paintings are old, beautiful, and belong to Butler's church, if indeed they were not inserted by him. He appears to have been remarkably fond of these paintings, as proved by his adoption of similar ones in his mansion. The prophets' names in our illustrations appear to be

Zacharias,
Azarias,
Achimaas (AHIMAAZ),
Joiada (JEHOIADA),
Omas.

CHAPTER IX.

BUTLER'S CURATES, CLERK AND SEXTON.

The Curates.

JAMES WANNUP was Butler's first curate at Stanhope. He entered upon his duties here, on May 10th, 1719, and consequently officiated for Hartwel previous to 1725. On the 12th day of August, in the same year of his induction, Wannup was married at Stanhope to Dorethy Towry (?) by license. Next year he appears to have officiated at the funeral of a Stanhope centenarian. A parishioner dies in the parish in her one hundred and fifth year, and of such a nature are the particulars of the case, that the curate records them minutely in the register, not forgetting to state her relationship to Michael Moses, one of Butler's attentive XXIV. The following is the entry, which, to establish its authenticity, is signed by the Curate himself:—

"BURIALLS 1720.

"Elizabeth Walton of Shitlehopeside, widow, Grandmother to Michael Moses wife of Bewdley, who dyed in the one
Feb. 21. hundred and fifth year of her age, her Eyes were not dim insomuch that she read without spectacles within fourteen day of her death and spun within three days of her death.

"JAMES WANNUP, Curate."

Mr. Wannup occupied, at £7 rent, the house left for apprenticing poor children by Dr. Hartwel, who bequeathed £20 to this curate. He was a dutiful servant, and during the early years of Butler's rectorship, attended very regularly at the vestry meetings and to other parish matters. He had children, William, Catherine, and Isabel, baptised in the years 1722, 1726, and 1728 respectively. The last signature of Wannup is under date, April, 1735, in which year he died and was buried at Stanhope, where he had spent sixteen years, ten of which were under Butler.

"James Wannup, curate of Stanhope, July 5. 1735."

Joseph Dover signs as curate of Stanhope in the year of Wannup's death, however, he appears to have been curate at the chapel of St. John's as early as 1725, in which year he had a daughter baptised. He married Ann, only daughter of John Muschamp, of Brotherlee, Weardale, and granddaughter of the John Muschamp, a follower of George Fox, who came into the dale in 1687 from Northumberland. Dover's father-in-law was the

John Muschamp whose name is attached to so many records during Butler's time, and was one of the XXIV. who lived to see him made Bishop of Durham. Joseph Dover had children, Ann, born in 1738, and John-Muschamp, born in 1739, who afterwards took holy orders. This curate's wife died in 1754, and from 1742 to 1771 he appears as vicar of Kelloe. He signs as curate of Stanhope up till 1749.

William Leeke, though curate of St. John's, seven and a half miles up the dale, was one of Butler's curates, as St. John's was a Chapel-of-ease to Stanhope. In the year 1719 the "Rev. Mr. Will. Leek, curate at the Chappell," had a daughter baptised at Stanhope, a son in 1722, and another daughter in 1725. He and other parishioners at St. John's received at the hands of Mr. Wannup, the silver plates, chalice, and pewter flagons, given to the chapel by Dr. Hartwel. On one occasion the curate of Stanhope complains of Mr. Leeke in not giving the residences in his list of baptisms brought for entry in the Stanhope register book, in consequence of which all the Park and Forest quarters were entered "Chappell." Mr. Leeke was very unfortunate. On returning from Newcastle-on-Tyne, he lost his way on the road to Whicham, where he intended to have stayed all night, and was drowned in attempting to cross the river Team. This was on the 17th of Oct., 1764. His horse had stuck fast in the mud. The unfortu-

nate gentleman was found dead next morning beside his horse, which was still fast in the mud and almost lifeless. The register of Whicham thus records the accident:—

"The Rev. Mr. William Leeke drowned by accident in the Teams gut, & had lived in Stanhope of Weardal, was 75 years of age, bur. 19 Oct. 1764."

We find as earlier curates of Stanhope, the following:—Geo. Hall, 1625; John Wood, 1643; Jeremy Nelson, 1662; John Dixon, 1664; Ambrose Myers, 1667; John Johnson, 1668; W. Smith, 1676; Ralph Wren, 1686; Wm. Wilkinson, 1685; W. Parkin, 1698; Jos. Stubb, 1704; Jos. Langhorne, 1709; Barn. Salkeld, 1715.

The Sexton.

John Greensword was Butler's sexton. He resided in one of the Rector's houses. In the yearly accounts for 1733 he was paid two pounds for his salary, fifteen shillings for five days' ringing and for cleaning the church, and for leather and soap for the bells six shillings and sixpence. On the 18th day of April, 1682, a record signed by Thomas Fetherstonhalgh, of Stanhope Hall, Jo. Johnson, curate, and others, states that they "ordered George Greensword

to be the sexton of Stanhope Church," and seven years later we find that George Greensword, the sexton, shall have "thirty shillings a yeare;" and again, in 1720 it is stated that the sexton shall have "for the dressing of the church his sallary," &c., forty shillings a year, the sum paid in 1733. George was not the first of the family who had held that office. We find Richard Greensword, of Stanhope, in 1612. He had sons, Lancelot, Thomas, Richard, and Robert, and died in 1636. Thomas was doubtless the sexton excommunicated for negligence in 1665. The order dates Nov. 10, 1665 :—

"Whereas Informacon hath beene made to the right Worshipfull Dennis Greenville, Archdeacon of Duresme, concerning Thomas Greensword, Sexton to the parish of Stanhop, that he hath beene very negligent, and unfathfull in his office, as well as guilty of other misdemeanos wch. the court doth more strongly believe by reason he hath beene contumacious in not appearing on the day appointed (for wch. he is decreed Excommunicate) he is judged unfitt for the said office; It is ordered therefore that the said Tho. Greensword be imployed no longer as Sexton of the said Parish; but that another be chosen by the approbacōn of the Parson into the place who may discharge it more faithfully."

We need not wonder at the above proceedings, for in those days persons were excommunicated for small offences. A person neglecting to go to church was liable to be excommunicated, and probably Thomas's negligence was of this description. However, it

Wilson, Photo.

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LIME TREE WALK, STANHOPE.

does not appear to have been a serious matter, as shortly afterwards we find a member of the family holding the same office.

As above mentioned, one of the Greenswords was re-appointed in 1682. This was George, who died in 1691, and in 1718 we find the death of John Greensword, sexton, probably father to Butler's sexton, whose christian name was also John. The elder John appears to have officiated at the first funeral at St. John's Chapel, according to the following entry :—

"Octob. 22. 1712 mem. that Mr. Terren p^d. John Greensword, sexton of Stanhope, Sixteenpence for Ringing and makeing the Graue at St. John's for George Robinson of burthill (Burnthill) being the first that [was] Buried and he p^d. the Curat of Stanhope his fees and the Clerk's alsoe."

The Clerk.

Our view of Lime Tree Walk is interesting, and presents a pleasing aspect. About half-way along the noble rows of limes, consisting of twenty-six trees, are the rectory gates in and out of which Butler passed; and, on the other side, nearly opposite, it has been said, resided Thomas Maddison, Butler's clerk, in a cottage, now rebuilt and occupied by

the present parish clerk. Some of the houses here are old, one door lintel being thus lettered: "I.E.W. 1693." This house might possibly belong to John Walton, who in 1730 was entered in the register by the clerk as "neighbor." This family has been connected with Stanhope Church for a long period. The first record in the parish books is signed "Raphe Maddyson," being one of the parishioners who, in 1608, admitted into the rights of the church as rector Ferdinando Moorecroft. Long before this time the family resided here, the first mentioned being Robert Maddison, of Ellergyll, Stanhope, whose son William married Jane, daughter of John Blackett, Esq., of Woodcroft. The eighth in line, William, became, by marriage with the Marleys, owner of Unthank Hall, where the family resided for about two hundred and fifty years. A note to an old pedigree, dated about 1600, says: "This William was at the Battell of Agincourt, as may be verified at the booke of the Heralds, which showed me the same. The same was also delivered in tradition by Sir Edward to his daughter Alice, and by her to me, Ralph Maddison, 1610. He was a follower of Gilbert Umfravill, Lord of Kyme." The note is appended to the name of William Maddison, husband of Margery Wycliffe. A son of this William, fourth in line of the Unthank Maddisons, was ancestor to the Lincolnshire family. The seventh

in line from the first owner of Unthank was Peter Maddison, son of Rowland, and brother to Lyonell, born in 1530, the ancestor of the Newcastle-on-Tyne Maddisons. Lyonell was mayor of Newcastle, an office held by his son Henry, whose son Lionell was knighted in 1633. Sir George Vane, of Long Newton, married the heiress of this Sir Lionell Maddison.

Peter Maddison, Esq., above mentioned, seventh in line from William of Unthank, married Ann, daughter of Michael Fetherstonhalgh, Esq., of Stanhope Hall, and had his pedigree registered at the heraldic visitation of the county of Durham in 1575, wherein he is described as "Peter Madisson of Unthanke." Twenty years later he appears amongst the freeholders of Weardale, at which time he had considerable property. He possessed the water corn-mill, and walk-mill at Unthanke. About 1583 this gentleman and a Mrs. Chapman purchased of Michael Pemerton, the tenement of Sowenburn (Soundburn), and he also purchased Rogerley Estate of Sir George Bowes. In addition to this property, the proprietor of Unthank Hall, with other gentlemen, held a parcel of bond land, called Bond Eale, a piece of land at Stanhope known by that name to this day. The tenure of this bond island was curious. The holders paid to the bishop eighteen shillings, called bond rent, and nine shillings and sixpence foster or

forester money. The officers of Roughside ward also claimed six bushels of oats as foster-corn. This constituted the rent paid by Peter Maddison and others. The occupiers of the land were bond tenants, and they had, according to their tenure, to carry, when required, all the "running gear" to Stanhope mill, and to thatch or "theck" the mill buildings. The bond tenants had, however, a prescriptive right that, according to custom and privilege in the said mill, "the hopper being empty, their corn ought to be ground next." Here we have a remnant of an old tenure lingering at the close of the sixteenth century. The old servile tenure of the "Bolden Buke" days, when the bondagers paid rent in kind, worked at hay, at the plough, and attended the deer in the forest for the bishop, had disappeared. In the time of Peter Maddison, the copyholders and customary frecholders held lands under military service; yet in the case of Bond Eale, we have an isolated tenure, the rents and fees were paid in money and corn, and the bond tenants, not under the bishop, but under a Stanhope proprietor, paid for their land in labour, by repairing the mill and carrying the materials.

Ralph Maddison, son and heir to Peter, was doubtless the "Raphe," signed in the church books in 1608. He married secondly, Isabell, daughter of John Milburn, Esq., and had issue, amongst others, John,

his successor. Ralph, who died in 1632, appears to have still had an interest in the old estate at Allergill.*

John Maddison, of Unthank, born in 1601, succeeded his father Ralph, who died in 1632. Probably he left Unthank about 1640, at which time we find the Westgarths there.

* The grammar school, founded at Bishop Auckland by King James I., on the petition of Anne Swifte, of Durham, was endowed by the said Anne Swifte with £10 annually, the rent of the Grange called Ellergill, in Stanhope parish, which she had purchased of Ralph Maddison. The deed-poll granting the endowment, dated April 10, 1605, mentions all the messuages, lands and tenements of the said Ralph Maddison, in Ellergill, the £10 being paid to the governors of the Auckland School, at the feast of St. Martin the bishop, in winter. But he had not sold out at Ellergill, for on the 17th of April, 1605, Ralph Maddison made a further grant of £6 out of the said land to the said governors of King James I.'s school at Bishop Auckland.—*Vide* "Durham Charities."

CHAPTER X.

BUTLER'S SUBSTANTIAL MEN.

THE substantial men, or XXIV., were the governing body of the parish, and had sidesmen, churchwardens, overseers, and other officers to help them to carry out the requirements of the district. This local parliament was formed of the principal men of the place, who met at the vestry to transact business, and their signatures were attached to the resolutions passed. Amongst the names found appended to such records during Butler's time are many which can be traced back to an early period, yet common names in the parish at the present day. Those substantial men who met and conversed with the great Rector about local matters, were not men of title, yet of the same blood as many distinguished members of Weardale families. Stanhope is said to have given name to a family,* and Weardale is the home

* Richard, son of Walter de Stanhope, died in 1338, seized of a messuage and twenty-two acres of land at Stanhope, charged with a mark yearly to

of the ancestors of the Fetherstonhalghs, Blacketts, Maddisons, Chapmans, and others.

JOHN BLACKETT was one of Butler's XXIV. He was a Blackett of Woodcroft, one of the oldest families in the parish. The Northumberland family, represented by Sir Edward Blackett, of Matfin Hall, are descendants from the Woodcroft stock. About 1380 John Blackhead held the tenement of Woodcroft at 13*s.* 4*d.* rent., and nine years later Richard Blackhead held the office of forester in Weardale under the Bishop of Durham, and received a tax upon pack horses. Thos. and William Blackett were freeholders in Weardale in the time of Queen Elizabeth, and Thomas of Woodcrofte occurs in the

Robert Stamford. William de Stanhope, who died in 1354, held at Stanhope twenty-four acres of land, and fifteen acres he had acquired of Robert Fetherstonhalgh. After Margaret, his daughter and heiress, there is no further trace of the name here. Collins's "Peerage," in treating of the Stanhopes represented by the Earl of Chesterfield, says: "Camden, in his discourse on surnames, observes them to be denominated from a place of their own name, without doubt the town of Stanhope, near a forest so called, in the Darlington wapentake, in the bishopric of Durham, of which they might be owners, for it is certain their residence was in those parts before they came into Nottinghamshire, as is fully attested by Glover's *Somerset Herald*, &c. Sir Richard Stanhope, living in the reign of Henry III. and Richard I., had large possessions in the north, and received the honour of knighthood. His son and heir, Sir Richard de Stanhope, Knt., was lord of Elstwyke, in the county of Northumberland, and of Usworth, in the county pal. of Durham, and mayor of the town of Newcastle-upon-Tyne." From Burke's "Peerage" we find that Sir John de Stanhope, M.P. for Newcastle, in 1359 married Elizabeth Manlovel, of Rampton, co. Nottingham. In Whatley's "Gaz. of Eng.," 1750, it is recorded that "Stanhope is noted for its park and for its being the place where the family of Stanhope, Earls of Chesterfield, came from originally." An early historian of Durham says Stanhope "was deemed of sufficient Note to give the Title of Earl to the Right Noble and ancient Family of which are the present Right Honourable the Earls of Chesterfield and Stanhope."

heraldic visitation in 1575, and William of the same place in 1615. The first record in the church books is dated 1608, and amongst the signatures occurs "Wyllm Blakatt." Two Williams were members of the XXIV. in 1625, and the name occurs frequently in the records during the next hundred years, when we find John Blackett one of those who conversed with Butler about parish matters.

This family is particularly associated with Weardale in respect to the lead mines. The second of the family mentioned in Burke's works is Sir John Blackett of Woodcroft, one of the heroes of Agincourt. Nicholas, a descendant, had a great-grandson William, who resided at Hoppyland, and married Isabel Crook* of Wolsingham. This William had issue Christopher, an officer in the army of Charles I., and the ancestor of the Blacketts of Wylam, Northumberland; and a third son William, who is said to have acquired considerable wealth by his mines and collieries, and is doubtless the same William Blackett who, in 1666, held the lease of the tithe ore of the Weardale mines from Isaac Basire, rector of Stanhope. He was created a baronet in 1673. Sir William had by his first wife, Eliz. Kirkley, Edward, and a third son William, ancestor of the Blacketts of Wallington, Northumberland.

* In 1183 Walter Crok held lands at Wolsingham for which he went errands for the bishop, and superintended the villeins at mowing and reaping.

On his death, in 1680, he was succeeded by his eldest son, Sir Edward, alderman and sometime mayor of Newcastle-on-Tyne. He purchased Newbury, was thrice married, and at his death in 1718 was succeeded by his eldest surviving son, Sir Edward, who dying without issue in 1756, the title devolved upon his nephew, Sir Edward, M.P. for Northumberland from 1768 to 1774, who married Anne, daughter and heiress of Oley Dougles, of Matfin, in Northumberland, Esq. He died in 1804, and was succeeded by Sir William, his son, and father to the present (1871) Sir Edward Blackett of Matfin Hall, the sixth baronet.

William Blackett of Wallington, third son of Sir William, who gained immense wealth by his mines, was created a baronet in 1684, and was a very popular man, and a distinguished orator in the House of Commons. He married Julia, daughter of Sir Christopher Conyers, Bart., co. Durham, and had issue, William (second baronet) and five daughters: Julia, married to Sir Walter Calverley, Bart.; Eliz., married to William, eldest son of Sir John Marshall, Knight; Frances, married to the Hon. Robert Bruce, son of Thomas, Earl of Aylesbury; Diana, married to Sir William Wentworth, Bart., of Bretton, co. York; and Ann, married to John Trenchard, Esq.

William Blackett, the second baronet, died in 1728,

and bequeathed his estates to his daughter, Eliz. Orde, on condition that she intermarried with her cousin and Sir William's nephew, Walter Calverley, who should assume the name of Blackett. This being complied with within the stated time (twelve months) he became (having inherited the baronetcy of his own family) Sir Walter Calverley Blackett, who became owner of the Weardale and Allendale lead mines. He was mayor of Newcastle-on-Tyne in 1735 and several times to 1777; high sheriff of Northumberland in 1732; M.P. for Newcastle in 1734, and for the seventh time in 1774. Shortly after Butler came to Stanhope, Sir Walter, with the assistance of £50 given under the will of Dr. Hartwel, rector of Stanhope, rebuilt the chapel at St. John's, Weardale, where Dover and Leek were curates. He was a liberal benefactor to the public charities in Newcastle. Sir Walter died in London in 1777 in the 69th year of his age, and without surviving issue, whereupon the title became extinct. The Weardale lead mines came to his cousin Thomas Wentworth, who assumed the surname of Blackett, and became Sir Thomas Wentworth Blackett, Bart., having inherited the title from his father, Sir William Wentworth. Upon the death of Sir Thomas W. Blackett, which took place in 1792, his only daughter, Diana, who married Thomas Richard Beaumont, Esq., of the Oaks, succeeded by will to the manor

of Bretton Park, Abbey of Hexham,* and the extensive lead mines in Weardale and Allendale, in the counties of Durham and Northumberland. Thomas Wentworth Beaumont, Esq., next came into possession, and now these estates belong to Wentworth Blacket Beaumont, Esq., M.P. for South Northumberland.

JOHN MUSCHAMP, who sometimes signed his name next to that of Butler, was the only son of John Muschamp, the fifth son of George Muschamp of Barmoor, Esq. The first of the family came over with William of Normandy, and settled in Nottingham, and afterwards in the north, where for many centuries they held large possessions, and figured in the Border history, many of the family being knighted. The elder, John, above-mentioned, resided for some time at Ouston, in the parish of Stanfordham, Northumberland, and became a follower of George Fox, the founder of the Society of Friends. On the 20th of June, 1687, he purchased of John Hutchinson, Guy's Close House, Greenhead and Pryhill estates in Weardale, and came at this time to reside at Greenhead, near Stanhope. The first appearance of his name in the church books is

* In the time of Queen Elizabeth, the Crown sold the manor of Hexham to Sir John Foster, lord warden of the middle marches, and in 1591 it became invested in his son-in-law, Sir John Fenwick, whose grandson, Sir John Fenwick, sold it in the time of King William III. to the Blackett family. "Sir William Blackett, 1684," is inscribed on a stone at one of the Allendale mines in this manor.

in 1698, as surveyor of highways. This elder John Muschamp was buried in the corner of one of his fields, a small enclosure, where, in 1700, Ann his wife was laid by his side. This burial-place of the Muschamps is situated at the west corner of a small plot of land, at the west of Guy's Close House. John and Ann rest beneath the shadow of three sycamore trees, said to have been planted there as a memorial to them. John Muschamp, Butler's substantial man, does not appear to have followed the religion of his father, for he was attentive to matters relating to the old church. He married Ann, the only daughter of Nicholas Emerson, of Weardale, the uncle of William Emerson, of Hurworth, the celebrated mathematician, by which marriage the family inherited the office of bailiff to the Bishop of Durham, and became owners of Brotherlee, which estate is now in the family. His signature appears throughout the fifteen years from 1725 to 1740. He died at the age of 90, in 1757, leaving a family of three sons and a daughter.

GEORGE CHAPMAN was one of the XXIV., and a John Chapman was Butler's gardener. This is an old family, and had many representatives four hundred years ago. About 1583, widow Chapman, in conjunction with Peter Maddison, purchased certain lands in Stanhope; and a few years later, Clement Chapman secured from Henry Wren, lands at Peak-

field, near Frosterley, where there still exists a sundial inscribed—"1687, H. W." In 1596, Nicholas Chapman was denominated a freeholder; and about 1610 we find Robert, Thomas, and Lancelot, holding lands at Frosterley. At this time there were several separate families here. A George Chapman was churchwarden in 1677, and about twenty-five years later, a John not only occupied this office, but was one of the XXIV., and overseer for Newland-side quarter. The family, however, were not all churchmen at this period. A John Chapman, who was baptised in Stanhope Church 1635, left the church of his fathers, and became a follower of George Fox. Like many others, he was imprisoned in Durham Castle for nonconformity, and underwent some rough usage for conscience' sake. Not finding rest for the sole of his foot in England, he married Jane Sadler of Lazenby, and emigrated to America in 1682, leaving behind him the old church on the banks of the Wear, where his many kinsmen worshipped. This John was the son of John Chapman of Frosterley; he settled down in Bucks County, Pennsylvania, near Philadelphia, became the owner of a large tract of land, and the father of a numerous family. A considerable portion of the real estate he originally acquired still belongs to his descendants, some of whom continued to till the soil, whilst others became lawyers, judges and legislators. The

settlement above mentioned is not many miles from the place where William Penn made his home.

Many other families have branched off from the old stock in the Wear valley, where the name is now not common. In 1829 Barbara Chapman left a charity to the poor in Weardale, and the dole given at her funeral is said to have been the last distributed in Stanhope churchyard.

RALPH TROTTER was another vestryman, and represented an old family. About 1563 Ralph Trotter the younger was born. He and his father were afterwards keepers in Weardale forest, and one of them exercised the office of pallacer. The wage of a local forester at this time was *2d.* per day. Ralph Trotter resided at Longlee about the year 1600; and further on we find Lancelot here, where the family resided for many years. About 1646, Marmaduke Trotter occupied Hole House, and one of this name lived at Stanhope about this time. Brian Trotter lived at Howl John in 1666, at which time he was a vestryman and was put down as a sidesman for Stanhope quarter, whilst Lancelot was surveyor for the Park quarter. Brian Trotter, in 1668, left 10/- annually to the poor of Stanhope parish. The name frequently occurs amongst the church officials up to the time of Butler, when we find Ralph contemporary with the great Rector. The name is now scarcely known in the dale, but descendants reside

in the county. In St. George's Heraldic Visitation, 1615, Thomas Trotter of the Ashes occurs, and Hutchinson mentions the name of George Trotter amongst the registered estates in Stanhope Bailiwick.

THOMAS TODD is a familiar signature to Butler's vestry records. Todd is an old Weardale name, the first of the family is said to have come out of Scotland. For nearly six hundred years back the name is traceable. About 1380 Robert Todd held Horsleyburn-field, near Stanhope, at 12*d.* rent, and a Robert Tod occupied land at Wolsingham about this time. A person of this name held property in Rookhope in 1575. At the close of the sixteenth century Robert Todd is a freeholder in the dale. The family appears to have acquired considerable lands at Frosterley. Edward Tod, of that place, was buried at Stanhope, in the north part of the church, in 1610. Here they acquired the estate of Bridge End, where we find several of the name about this time. Thomas Todd of Bridge End was one of the XXIV. above two hundred years ago, and the same name is found in the parish books up till long after 1740. Butler's vestryman, Thomas Todd, was born in 1684. He died in 1776, at the age of 92, and his wife died the next year, aged 95. A son of the same name died in 1799, aged 82. Thomas Todd, Esq., now living at Frosterley,

represents a branch of the family. In 1782 Lord Viscount* Maitland, son of the Earl of Lauderdale, married Miss Eleanor Todd, daughter of Anthony† Todd, Esq., of Walthamstow, Essex, secretary to the General Post Office. This Anthony Todd was uncle of Anthony Todd, Frosterley, and the Bridge End estates at this place came into the hands of the Earl of Lauderdale.

THOMAS EMERSON, also WILLIAM and JOHN EMERSON, were amongst the great Rector's parish parliament. This is one of Weardale's greatest names, being at this day found in every part of the dale; and back to Butler's time, and even four or five hundred years ago, the family had numerous representatives. They had gained considerable possessions at Stanhope about 1380; and in Queen Elizabeth's time several Emersons were officers under the Bishop of Durham. George Emerson was bailiff at Eastgate, and figured in the battle of "Rookhope

* "James, 8th Earl (of Lauderdale), b. 26 Jan., 1759, who was created a peer of the United Kingdom 22 Feb., 1806, as BARON LAUDERDALE, of *Thirlestane*, co. *Berwick*. He m. 15 Ap. 1782, Eleanor, only dau. and heir of Anthony Todd, Esq."—*Burke's Peerage*. They had issue James, 9th Earl, Anthony, 10th Earl, John and Charles Fox, and six daughters. The Earl died Sep. 15, 1839 (his wife d. Sep. 16, 1856), and was succeeded by his eldest son James, who, dying unmarried, was succeeded by his brother, who died unmarried.

† On Wed. Jan. 9, 1782, as Anthony Todd, Esq., "Secretary to the Post Office, was going home in his carriage to his house at Walthamstow, Essex, and another gentleman with him, he was stopped by two highwaymen, one of whom presented a pistol to the coachman's breast, whilst the other, with a handkerchief over his face, robbed Mr. Todd and the other gentleman of their gold watches."

Ryde" in 1569, when Rowland Emerson was slain, as set forth in a bishopric ballad. In 1595 Robert Emerson was keeper in the forest of Weardale, at which time Christopher resided at Ludwell, and Thomas at Earnwell. Bryan Emerson, of Estyeate, is found in St. George's Heraldic Visitation, 1615, and about this time and fifty years onward we find William, Arthur and Robert at Gatecastle; Arthur at Lingrig; George at Spartylee; Ralph and Brian at Shittlehope; Nicholas and Cuthbert at Burnhope; Arthur and William at Ireshopeburn; Ralph at Daddryshields; George at Hangingwells, Smallsburn, and Billingshields; a Nicholas at Brotherlee, into whose family the Muschamps married; Arthur at Short-thorns; Cuthbert at Wearhead, and John at Hotts. Arthur Emerson resided at Ludwell in 1617, and the door lintel of that farm building is lettered "A.E. R.A. 1617." In 1651 we find "Robert Emerson, Ludwell, gent." Robert Emerson de Ludwell was buried in his field in 1667, as we find in the records. The Nicholas Emerson of Brotherlee was uncle to William Emerson, the Hurworth mathematician, who owned Gatecastle, near Stanhope. The name is frequently met with attached to vestry records from the earliest dates up to Butler's time, when the three Emersons above mentioned were members of the XXIV.

Ralph and Joseph Gibson are in our list. Ralph

was churchwarden for the Forest, and Joseph signs his name next but one to Butler's in two entries, and was appointed by the Rector, in 1733, as one of the committee to examine into the necessary repairs of the church. At present, families of this name are located at Frosterley, Stanhope, and at several other parts in Weardale. Three hundred years ago the name was well known in the parish, and five hundred years ago several Gibsons held property in the adjoining parish of Wolsingham. In 1595 John Gibson was a juryman sworn at Stanhope to inquire into the bishop's local rights. In 1614 a householder of this name resided at the Lonning, in the Forest; and John, William and Cuthbert occur as occupiers at Daddryshields and neighbourhood. A family resided also in Rookhope. A John Gibson resided at Unthank in 1623, and fifty years later one of this name lived at Chapel, Cuthbert at Hawkwell-head, John at Lands, and Ralph at Earnwell. Ralph Gibson's signature is found in the church records in 1666, and in 1675 John of Earnwell signs as one of the XXIV., and onward to 1740 the name frequently occurs in connection with Stanhope Church.

John Dixon was one of Butler's parish parliament. The name is traceable from the year 1380. In 1600 we find families at Bishopley, Shieldhurst and Broadwood. When Butler had been one year at Stanhope, William Dixon left £60 in money to the

poor in the Forest quarter. John Dixon first mentioned was appointed, along with John Muschamp, to represent the Park quarter at the committee formed in 1733 to report on the necessary church repairs. In 1754 Thomas Dixon was forester and receiver in Weardale, and the same person was bailiff of Stanhope in 1771. Since 1650 families have resided in Rookhope, and there are still a few families of this name in other parts of the parish.

ISAAC PEART, also JOHN and JOSEPH PEART, are found amongst those of Butler's parishioners who signed their names to his vestry records. Joseph's name stands next to the great Rector's, where he is appointed, along with Joseph Gibson, for the Forest quarter, to carry out and report on the necessary church repairs in 1733. The name has existed in the parish of Stanhope more than three hundred years, and is at the present day a very common name, particularly in the upper reaches of the dale. Robert Peart, of Sherwenford-in-the-Forest, was common pindar under the bishop in the days of Queen Elizabeth, and he was likewise crier in the court held at Westgate Castle. George Peart was a member of Bishop Matthew's local jury; and fifteen years later John Peart resided at West Black Dean; Cuthbert at Heathery-cleugh, and Thomas Peart at Stanhope. Rowland Peart lived in Burnhope in

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1627; and John Peart, of "Hauckwelheade in Wardaile, yeoman," living in 1625, purchased his property from Ralph Fetherstonhalgh, of Harthopeburn. Cuthbert Peart, his son, entered into possession of "Brodedaile, or Hauckwelheade Daile, with all ffell gates, houses," &c., prior to 1636. The name of Peart frequently occurs up to Butler's time in connection with Stanhope Church. The christian names of the Pearts at this day are the same as occur from the first appearance of the family. Cuthbert, Isaac and Robert, and the other names above mentioned, have come down hundreds of years with marked regularity.

JOHN MORGAN and GEORGE figure amongst Butler's elected parishioners. This family were landholders in the parish some five hundred years ago. About 1380 Robert Morgan held Milnehaws, and also held land near Whitkirketilfeld. In 1420 the family had acquired lands at Frosterley. Cuthbert Morgan, gentleman, and John Morgan, were freeholders in 1595, and Cuthbert signs the vestry record in 1608. In the county heraldic visitation, 1615, occur Cuthbert Morgan, Millhouses, and Thomas Morgan, Frosterley. From this time onward we find Robert, John and Arthur at Millhouses, a place associated with the name for generations. Thomas Morgan left, in 1641, a portion of land at Frosterley for the maintenance of three poor widows. The name fre-

quently occurs amongst the XXIV. John was a sidesman for Newlandside in 1666, and Robert a churchwarden a few years later. For many generations this family name, like that of Fetherstonhalgh, Blackett, Maddison and others, has the prefix "Mr." We find the Morgans associated with the church from the earliest records up to Butler's rectorship, and for some time after. The name is scarcely known at present in the district.

WILLIAM THOMPSON met with Butler in the vestry. Several families of this name resided in Weardale during the seventeenth century. In 1616, John Thompson resided at Sunderland, near Stanhope; and two years later Robert lived at Rogerley. We find Ralph at Stanhope in 1638, and a "Mr." James Thompson in 1669. About this time a Thomas Thompson resided at Bent House, a George at Westblackdean, Peter at Allerclough, and John at Brotherlee. The name has been common in the dale for three hundred years, and is represented by many families at the present day.

GEORGE BAINBRIDGE is one of our substantial men. For four hundred years this name has been common in the parish, and is at this day well represented. Guy Bainbridge, born in 1525, held property at Windyside. A century later Henry Bainbridge purchased a stone house at Heathery Cleugh, with considerable property, from George and Michael

Fetherstonhalgh. Richard signs as one of the XXIV. in 1608, and appears to have resided at Swinhopeburn. About this time Cuthbert lived at Westgate, Philip at Sowenburn, John at Fieldhead, and John at Hillhouse. Ralph Bainbridge, of the "Chappel," was buried in 1667, aged 90 years, the first register which records the age. A family lived at Snowhope about 1682, when we find George surveyor for Newlandside. Richard, who lived at Fieldstyle, was probably the person who in 1681 left £11 annually for the education of children at Westgate. Families in later years resided at Park House, and later still at Eastgate.

LANCELOT WESTGARTH, and JOHN, were amongst our XXIV. The Westgarths resided at Unthank for many generations, one of this family being the celebrated justice of peace known as "Justice Westgarth." The first we find at Unthank is John in 1628, and Lancelot, John and Thomas resided here further on. The name had many representatives during the seventeenth century, for we find Westgarths at Caplespeth, Parsonbyres, Mellenbury, Peasmires and Thimblebyhill. John and Thomas figured amongst the XXIV. from 1663 up to Butler's time. A Lancelot Westgarth was in the service of Dr. Hartwel, who left him a small legacy; and one of the same name was in the service of Butler, and was remembered in that divine's will. One of

Butler's hearers was John Westgarth, who died Dec. 7th, 1773, "aged 101," as recorded on a tombstone in Stanhope Churchyard.

HUGH RODHAM is a familiar name in the church books during the fifteen years from 1725 to 1740, and the name is consequently particularly associated with Butler. Two hundred years ago a family of Roddam resided in the higher part of the dale, but they do not appear to have been the same as the Rod*ham* of Stanhope. During Butler's time, "Hugh Rodham" is often met with. He did a large amount of work at Butler's church, and was one of the XXIV. in the year 1739. From the spelling of the name one would think that Hugh Rodham was a scion of the family of John Rodham, of Rodham, in Northumberland, who married a daughter of Sir Humfrey Lisle, Knight, and whose family pedigree was registered at the Northumberland heraldic visitation in 1615.

ROBERT GRAY represents an old family. As early as 1345 Thomas Grey held Newland and Fawnlees estates, in the neighbouring parish of Wolsingham. George Gray was a landholder at Stanhope in 1595. Further on families resided at Greenhead, Snowhope Close, Blackdean, Ferryfieldhouse, and Daddry-shields. The name occurs in the books up to 1740, and Grey is yet a Weardale name, though not very common.

GEORGE WALTON represents another old family, which dates back four hundred years. Lancelot Walton about 1590 purchased some land of Ralph Maddison, and is described as a freeholder. During the seventeenth century we find Renny Walton at Capplespeth, John at Crosshill, Arthur at Jollybody, Richard at Brotherlee, George at Thimbleby, William at Stanhope, Lancelot at Shittlehopeside, John at Bewdley, and a John at Parsonbyres, showing the family to have been numerous two hundred years ago. From 1662 onward for many years, John Walton was churchwarden, and up to Butler's George the name of Walton is common. At the present day there are many of this name in the parish.

JOHN WOOLLER. In Queen Elizabeth's time Thomas Wooller was a copyholder in Weardale. The name occurs also in 1609, and Rowland Wooller held Shittlehopeburn in 1646. Here the family resided for generations, and it appears to have been almost the only place in the parish where the family resided. John was a surveyor and vestryman in Basire's time, and was churchwarden for Rogerley estate in 1681. The name is unknown in the parish now. In the adjoining parish of Wolsingham the Wooler families are extensive proprietors.

GEORGE HARRISON was another contemporary. The family is well represented at the present, and dates back for three hundred years. George Harri-

son lived at Swinhopeburn in 1610, and probably the "I. H. 1671" on the door lintel of the farmhouse at Westernhopeburn represents a Harrison. Heathery Cleugh House and a portion of land was in the tenure of "Ralph Heryson," in 1624, about which time families resided at Pinfoldhouse and Easterblackdean. Further on we have William Harrison, yeoman; and about the middle of the seventeenth century families resided at Westgate, Burtreewell, Huntshieldford, Allers, Shortthorns, Eastgate, and Dryburn, where a family now resides. Christopher figures in the vestry list in 1663, John and George three years later, and Arthur and John further on still. "Thomas Harryson y^e^ younger, of Ffrosterley," was churchwarden in 1680, from which time the name occurs up to 1740.

Joseph Wadeson furnishes a name now unknown in the district.

George Wadeson of Thimblebyhill was buried at Durham in 1623. The name occurs several times up to 1675. In 1684 Henry Simpson, of Hole House, willed £10 to the poor of Hexhamshire, and though his will was not executed, his heir, Thomas Wadeson, of Thimbleby Hill, gave £10 to the governors of Hexham Free Grammar School. There does not appear to have been more than the Thimblebyhill family.

Michael Moses was one of Butler's best

attendants at the vestry. The name is at present met with, but there does not appear to have been more than one family during the fifteen years under notice. This family resided at Peasmires. Michael Moses of that place died in 1675, and was probably the churchwarden mentioned in 1669. Butler's Michael was evidently a son of the above. Thomas Moses, was also one of the XXIV.

WILLIAM MOWBRAY represents an old parish family from which have sprung men of note. Before 1380 John Mowbray held lands in Bishopley. About three hundred years ago families lived at Frosterley, Brotherlee, and Bishopley; and about 1650 onwards at Hanging Wells and Peakside. John Mowbray was a vestryman in 1663, and Christopher and George were, later on, churchwardens. The name, we believe, is not now in the parish.

WILLIAM TAYLOR was one of the Eastgate family, where a Thomas resided in 1662. Thomas, of Ludwell, was surveyor in 1680. There does not appear to have been more than the Eastgate family, represented in Butler's time by William. The name is unknown at present in the district.

JOHN VICKERS was a vestryman. John and James resided at Chapel House in 1621. James and Thomas were engaged at Stouphead lead mine in 1666. When Butler came the Chapel family was represented by Thomas. Other families lived in

1673 at Eastgate and Brotherlee, and the name appears as overseer and churchwarden up to 1740. There are families residing at several parts of the parish at this day.

JOHN RAIN and also THOMAS leave their signatures in Butler's Book. Christopher Rain occurs in 1630, and Thomas lived at Ferryfieldhouse in 1663. A few years later we find members of this family residing at Stanhope, where there are now several persons of this name. About two hundred years ago John was churchwarden, and George was one of the XXIV. in 1700.

FRANCIS LITTLE. A copyholder at Crawleyside in 1595 was called Leonard Little. Shortly after we find Cuthbert at Shotfieldburn, and George Little lived at Howljohn in 1642. John was churchwarden in 1689, and Matthew resided at Eastgate in 1728. There does not appear to have been more than two or three families in the parish.

SHIELD is a name rarely met with in the registers. John Shield, of Harthopburn, in 1627 appears to have had considerable property at St. John's Chapel.

COLPITS is an unknown name in the parish. About two hundred years ago families lived at Highbishoply and Stanhope.

JOHN STEWARD, who was steward for Dr. Hartwel and Butler, resided at Stone House. Alexandra Steward resided at Stanhope in 1623, and a few years

later families resided at Rookhope and Gatecastle. The name has never been largely represented, and is, we believe, now unknown in the locality.

RICHARDSON. A family resided at Pinfoldhouse about 1580, and continued for many generations. A few years later families lived at Ravensfield and at Stanhope, but the name is not common now in the district.

THOMAS and ROBERT GRAHAM are vestrymen. John occurs in 1613, and onward we find occupiers at Stanhope, Rookhope, and Greenhead. There are families now in the dale.

We have HODGSON in 1610, MILBURN in 1641; RIPPON in 1617, and DEIGHTON in 1666; but these are names rarely met with prior to 1725. OATES, BAKER,* and CHEATHAM are isolated names; and though we have plenty of BROWNS, those of ROUTLEDGE and WALL are uncommon.

* There is a family of Bakers in the adjoining parish of Wolsingham, where Thomas Baker, C.E., author of "Subterraneous Surveying," "Statics and Dynamics," "Land and Engineering Surveying," &c., was born.

CHAPTER XI.

BUTLER'S STANHOPE TRADESMEN.

FROM the registers we gather the names of a few of the tradespeople in Stanhope, many of whom were parishioners of Butler. They were doubtless hearers at the old church; but the inhabitants were not all churchgoers, for we find a *fryar*, and a few years before Butler came there was buried at Stanhope, one styled "a *papist*," and at St. John's Chapel there were baptised, in 1700, "Thos. son to Thos. Anderson, a disentr., and "Jo. son to Jo. Emerson, a disenter." We find the following persons having children baptised, &c., a few years prior to 1725:—Thos. Fetherson, of ye Forrest, who is put down as a "*taylor;*" John Hodgson, of Stanhope, is a *butcher*, and it is probable that he supplied many a leg of Weardale mutton to the rectory; W. Dodd is *miller* at the Unthank mill, which belonged to Peter Maddison in 1596; Robert Hall is "*glasier*," and did work about the church; Nathan Race was

shoemaker; T. Walton was the "*cowper;*" Ed. was the "*cobler;*" and we find Mr. Jon. Mowbray "*insign;*" Jos. Prad was also a "*cobler;*" T. Dixon was so distinguished a musician as to be put down "*fidler;*" John Walton is described as *weaver*, a common trade in the dale at that time; and John Watson of the "*Sign*," probably meant that he kept an inn; Robt. Thompson was "*gardiner*,"—a person of this name put up the clock-dial at Stanhope church in 1701; Geo. Morgan, of Rogerley, is "*capt.*," a representative of an old family, and one of Butler's XXIV.; Godfrey Newton, *smith*, and John, the *mason*, were often engaged about the church between the years 1725 and 1740. Amongst others who worked at the church during this time we find Kirkley and Layburn prominent. The following entries, taken from the register, are interesting. Here we have Stanhope tradesmen who were contemporary with the great Rector:—

"Thos. s. of John Greensword of Stanhope, *Blacksmith*, bap. Nov. 15, 1726.

Thos. s. of Thos. Watson, Jollybody, *Blacksmith*, bap. Sep. 6, 1727.

Margery, d. of Henry Wallas of Stanhope, *Taylor*, bap. Oct. 21, 1727.

* * d. of John Wilson, of Stanhope, *Weaver*, bap. Dec. 10, 1727.

Cuthbert, s. of Tho. Watson, of Stanhope, *Taylor*, bap. Feb. 27, 1727.

Iona, ... of John Knight, *Miller*, of Westgate, bap. Jan. 27, 1728.

Frances, d. of Wm. Dodd, of Frosterley, *Miller*, bap. Oct. 12, 1729.

Mr. Lancelot Westgarth, of Unthank, bur. April 16th, 1729.

Robert of Stanhope, *Carpenter*, bur. March 12th, 1729.

John Rutlidge of Stanhope, *Slater*, bur. Mar. 15, 1729.

Thos. s. of Thos. Morgan of Frosterley, *Fryar*, bur. Nov. 6, 1730.

John and Tho. sons of John Walton of Stanhope, *neighbor*, bur. Sep. 30, 1730.

Rob^{t}. Hinks of Rogerly, bur. Ap. 4, 1731.

Geo. s. of Geo. Lowdon of Stanhope, *attorney-at-law*, bap. Mar. 19, 1731.

Mat., child of Mat. Kirkley of Stanhope, *Slater*, bur. May 20, 1732.

John, s. of Jo. Walton, *Waller*, Newlandside, bap. Ap. 29, 1732.

Jos. s. of Jo. Newton, of Stanhope, *Blacksmith*, bap. Jan. 15, 1733.

Geo. s. of Geo. Walton, of Shitlehopeside, *Joyner*, bap. Jan. 19, 1733.

Frances Wilkinson, aged 92, bur. at Chapel, Mar. 9, 1733.

Penelope, dau. of Ra. Burnhope, Peakfield, bur. Dec. 5, 1739."

CHAPTER XII.

BISHOP BUTLER.

Bishop Butler was installed Dean of St. Paul's, May 24th, 1740, in which year he resigned the living at Stanhope, and he also gave up his prebendal stall at Rochester. In a list of rectors written in the parish books by Ja. Smyth, curate, who came to Stanhope twenty-nine years after Butler left, and remained twenty years, we find, "Joseph Butler, D.D., Prebend of Durham," and at the bottom of the list, which begins with Moorecroft and ends with Harding, we find this: "N.B.—Dr. Butler resigned this rectory upon being made Bishop of Bristol and Dean of St. Paul's, and in the year 1750 was translated to Durham, and died in 1752." In 1746 he was made Clerk of the Closet to the King, and was translated to the see of Durham, October 16, 1750. The following two replies to letters of congratulation on his appointment are worth quoting, as they reflect the state of Butler's feelings on being elevated:—

"GOOD SIR,—

"When or where this will find you, I know not, but I would not defer thanking you for the obliging satisfaction you express in my translation to the see of Durham. I wish my behaviour in it may be such as to justify his Majesty's choice, and the approbation of it, which you (much too kindly, I suppose) think to be general. If one is enabled to do a little good, and to prefer worthy men, this indeed is a valuable of life, and will afford satisfaction in the close of it; but the change of station in itself will in no wise answer the trouble of it, and of getting into new forms of living; I mean, with respect to the peace and happiness of one's own mind; for in fortune, to be sure, it will.

"I am, &c.

"*Bristol, Aug.* 13, 1750."

"MY GOOD FRIEND,—

"I should have been mighty glad of the favour of a visit from you when you were in town. I thank you for your kind congratulations, though I am not without my doubts and fears how far the occasion of them is a real subject of congratulation to me. Increase of fortune is insignificant to one who thought he had enough before; and I foresee many difficulties in the station I am coming into, and no advantage worth thinking of, except some greater power of being serviceable to others; and whether this be an advantage, entirely depends on the use one shall make of it. I pray God it may be a good one. It would be a melancholy thing in the close of life to have no reflections to entertain one's self with, but that one had spent the revenues of the bishoprick of Durham in a sumptuous course of living, and enriched one's friends with the promotions of it, instead of having really set one's self to do good, and promote worthy men; yet this right use of fortune and power is more difficult than the generality of even good people think, and requires both a guard upon one's self, and a strength of mind to withstand solicitations, greater, I wish I may not find it, than I am master of. I pray God preserve your health, and am always, Dear sir,

"Your affectionate Brother and Servant,

"JOSEPH DUNELM."

Amongst Butler's memoranda at this period, we have the following: "Bp. C. died July 20, 1750"; "Nominated by y^e^ King at Hanover 27 July"; "Elected at Durham Friday, Sept. 7"; "Confirmed Oct. 16, at St. James' Church, where y^e^ Remains of Mr. Talbot, &c., &c., &c., are deposited"; "Home bye Friday, Nov. 9"; "Installed at Durham on y^e^ same day, Nov. 9, Dr. Sharp being my Proxy."

On his arrival at Durham, Bishop Butler was met by the clergy and many persons of distinction, and the mayor, recorder, aldermen and sheriff of Newcastle went to Durham to welcome his lordship to the see, and were magnificently entertained by him. Then followed his primary visitation, at which he delivered his first and last charge to his clergy. His lordship was met on the road by the clergy, with the proper officers belonging to the several churches, who attended him to St. Nicholas' Church, where a confirmation was held after divine service, the sermon being preached by the Rev. T. Turner, A.M.

Bishop Butler was grand visitor of the Newcastle Infirmary, and on the 5th of September, 1751, most of the clergy and gentry of distinction in the northern counties assembled at the anniversary of the Sons of the Clergy, and witnessed, amidst acclamations, the laying of the foundation-stone of a new building by

his lordship, who gave, after the ceremony, five guineas to the workmen. A copper plate deposited with the stone was thus inscribed :—" The foundation of this Infirmary was laid on the 5th day of September, in the 25th year of the reign of King George the Second, 1751, by the Right Reverend JOSEPH Lord Bishop of Durham, Grand Visitor." On the reverse: "The ground was given by the Corporation of Newcastle, Ralph Sowerby, Esq., Mayor; William Clayton, Esq., Sheriff." To this infirmary Butler was put down as a subscriber of £100 a year for five years, and gave £50 towards the building. We may remark that whilst Bishop of Bristol, the episcopal palace cost him in repairs and improvements £4,000. He contributed £500 to Bristol Infirmary, and also aided three of the London hospitals. At Durham he made great alterations: he took down the dining-room tapestry hangings at the castle, stuccoed the walls, put in new Gothic windows to the north, rebuilt part of the castle wall at the north door, where his arms were placed, and made other repairs and improvements. Hutchinson says: " He also pulled down and rebuilt the eastern wall of the bowling-green at Auckland, and made great improvements in the park there by levelling, planting, and destroying all the rabbits in it; and designed to add about 130 acres thereto, having actually begun to pale part of such new inclosure." In his letter to the Duchess of Somerset

about these alterations, Butler says: "I seem to have laid out a very long life for myself; yet, in reality, everything I see puts me in mind of the shortness and uncertainty of it; the arms and inscriptions of my predecessors, what they did and what they neglected, and (from accidental circumstances) the very place itself, and the rooms I walk through and sit in. And when I consider, in one view, the many things of the kind I have just mentioned, which I have upon my hands, I feel the burlesque of being employed in this manner at my time of life. But in another view, and taking in all circumstances, these things, as trifling as they may appear, no less than things of greater importance, seem to be put upon me to do, or at least to begin; whether I am to live to complete any or all of them, is not my concern."

Sad reflection! Shortly after this Butler's health failed. He was taken to Bristol, but the waters were not effectual. He was taken to Bath, where he expired on the 16th of June, 1752, in the sixtieth year of his age. He was unmarried, and it is said that he died probably without an enemy. The remains of this great man were deposited in the Cathedral at Bristol. The county historian Surtees says: "During the short time that Butler held the see of Durham, he conciliated all hearts. In advanced years, and, on the episcopal throne, he

retained the same genuine modesty and native sweetness of disposition which had distinguished him in youth and in retirement. During the ministerial performance of the sacred office, a divine animation seemed to pervade his whole manner, and lighted up his pale wan countenance, already marked with the progress of disease, like a torch glimmering in its socket, yet bright and useful to the last." Hutchinson, a native and historian of the county of Durham, born 1732, says: "He was of a most reverend aspect; his face, thin and pale; but there was a divine placidness in his countenance, which inspired veneration, and expressed the most benevolent mind. His white hair hung gracefully on his shoulders, and his whole figure was patriarchal."

After the death of Butler, whose profound knowledge and prodigious strength of mind are said, by Dr. Halifax, to be "amply displayed in his incomparable writings," the following appeared in several publications of the day:—

"Beneath this marble BUTLER lies entombed,
Who, with a soul inflamed by love divine,
His life in presence of his God consumed,
Like the bright lamps before the holy shrine.
His aspect pleasing, mind with learning fraught,
His eloquence was like a chain of gold,
That the wild passions of mankind controlled.
Merit, wherever to be found, he sought;

Desire of transient riches, he had none;
These he with bounteous hand, did well dispense,
Bent to fulfil the ends of Providence,
His heart still fixed on an immortal crown.
His heart a mirror was, of purest kind,
Where the bright image of his Maker shined;
Reflecting, faithful to the throne above,
Th' irradiant glories of the Mystic Dove."

The marble tablet which covers Butler's remains contains the following epitaph written by Dr. Foster:—

H. S.
REVERENDUS ADMODUM IN CHRISTO PATER
JOSEPH BUTLER, LL.D.
HUJUSCE PRIMO DIŒCESEOS
DEINDE DUNELMENSIS EPISCOPUS.
QUALIS QUANTUSQUE VIR ERAT
SUA LIBENTISSIME AGNOVIT ETAS;
ET SI QUID PRÆSULI AUT SCRIPTORI AD FAMAM VALENT
MENS ALTISSIMA, INGENII PERSPICACIS, ET SUBACTI VIS,
ANIMUSQUE PIUS, SIMPLEX, CANDIDUS, LIBERALIS,
MORTUI HAUD FACILE EVANESCET MEMORIA
OBIIT BATHONIÆ
XVI KAL. JUL* A.D. 1752
ANNOS NATUS 60.

An elegant monument of white marble was erected by subscription in Bristol Cathedral in 1834, and contains an inscription by Dr. Southey, as follows:—

* "An error; it should have been *June*. His academic degree was D.C.L., not LL.D., as in the epitaph."—*Bartlett.*

SACRED
TO THE MEMORY
OF
JOSEPH BUTLER, D.C.L.,
TWELVE YEARS BISHOP OF THIS DIOCESE,
AND
AFTERWARDS BISHOP OF DURHAM,
WHOSE MORTAL PART IS DEPOSITED
IN THE CHOIR OF THIS CATHEDRAL.
OTHERS HAD ESTABLISHED
THE HISTORICAL AND PROPHETICAL GROUNDS
OF THE CHRISTIAN RELIGION,
AND
THAT SURE TESTIMONY OF ITS TRUTH,
WHICH IS FOUND IN ITS PERFECT ADAPTATION
TO THE HEART OF MAN.*
IT WAS RESERVED FOR HIM TO DEVELOPE
ITS ANALOGY TO THE CONSTITUTION
AND COURSE OF NATURE;
AND LAYING HIS STRONG FOUNDATIONS
IN THE DEPTH OF THAT GREAT ARGUMENT,
THERE TO CONSTRUCT
* ANOTHER AND IRREFRAGABLE PROOF;
THUS RENDERING PHILOSOPHY
SUBSERVIENT TO FAITH;
AND FINDING IN OUTWARD AND VISIBLE THINGS
THE TYPE AND EVIDENCE
OF THOSE WITHIN THE VEIL.

BORN A.D. 1692. DIED 1752.

"HE WHO BELIEVES THE *SCRIPTURE* TO HAVE PROCEEDED FROM HIM WHO IS THE AUTHOR OF NATURE, MAY WELL EXPECT TO FIND THE SAME SORT OF DIFFICULTIES IN IT AS ARE FOUND IN THE CONSTITUTION OF NATURE."—*Origen. Philocal.* p. 23.

We repeat, in conclusion, that it is to be regretted that Stanhope contains no monument or statue to the memory of Butler, though the work by which his fame lives was written here; even the church of Stanhope cannot boast of a tablet to the memory of its greatest Rector.

"Some write their wrongs in marble; he more just,
Stoop'd down serene, and wrote them in the dust.
Trod under foot, the sport of every wind,
Swept from the earth, and blotted from his mind;
There, buried in the dust, he bade them lie,
And griev'd they could not 'scape the Almighty's Eye."

BISHOP BUTLER'S WILL.

"I, Joseph Butler, Bishop of Durham, mindful of my mortality, and hoping for the mercy of God unto eternal life through Jesus Christ, do make this my last will and testament, in manner following:—

"1. I order my house and ground at Hampstead, and all other real estate or estates which I may die possessed of elsewhere, to be sold, and the money arising from such sale to be employed in the payment of all my lawful debts; and the remainder, if any, to be divided into equal shares, and distributed equally amongst all my nephews and nieces by consanguinity.

"2. My personal estate I intend to dispose of by a codicil to be annexed to this my will; and I appoint my worthy chaplain, Dr. Nathaniel Forster,* to be sole executor of this my will, and codicil to be annexed, and doubt not that he will take the trouble of it at this my particular desire. This I sign, seal, publish, and declare to be my last will, in the presence of the subscribing witnesses, April 22, 1752.

Tho. Norwich
Langhorn Warren,
Richard Gill."

Jo. Duresme.

* "Nathaniel Forster, D.D., was born 3 Feb., 1717, at Stadscombe, in the parish of Plymstock, Devonshire, and educated at Oxford. In 1750 he became chaplain to Bishop Butler, who died in his arms, and in 1754 obtained

"Codicil, April 25, 1752.

"1. To my sister Hall, and to my sister Butler, widow of my brother, I give one hundred pounds a piece.

"2. To each of the three sons of my late nephew, Thomas Cope, I give five hundred pounds; and to their mother twenty pounds per annum, during her widowhood.

"3. To my niece, Allright, daughter of my late sister Rigburg, I bequeath the interest of twelve hundred pounds during her life, and the principal to her children, to be distributed to them equally after her death; unless she chooses to let them have any part of it during her life, and my executor consent to it.

"4. To Dr. Forster, my executor, I give the sum of two hundred pounds.

"5. I desire Mrs. Catherine Talbot, daughter of my ever-honoured friend, Mr. Edward Talbot, to accept of one hundred pounds, as a small testimony of my respect for her father and herself.

"6. And in testimony of the like respect, I desire Mrs. Talbot, her mother, the lord bishop of Gloucester, and the lord bishop of Oxford, to accept of twenty guineas each of them, to buy themselves rings.

"7. To my servant, Isaac Fawcett, I give two hundred pounds, together with all my clothes and wearing linen.

"8. Whereas, my under-secretary, William Emm, is altogether unprovided for, and cannot now provide for himself in the plain way he might easily have done, had I not taken him into my family, I give to the said William Emm five hundred pounds.

"9. To my servants, Samuel Brooke and Launc. Westgarth, I give one hundred pounds a-piece; and to my housekeeper, Herbert, fifty pounds.

"10. To Andrew, my coachman, I give forty pounds; to Phil., the postillion, John Woolly, the helper, Will, the under-butler, and Tom, the groom, I give twenty pounds a-piece. But if any of my servants, above mentioned, leave my service, or are turned away before my death, I revoke and cancel his legacy.

a prebend in the cathedral of Bristol, and the living of Rochdale, Lancashire. He was also appointed chaplain to the King, and preacher at the Rolls Chapel. Died, 20 Oct. 1757."—*Cooper's Bio. Dic.*

"11. The residue of my estate, after these legacies are paid and discharged, I give to the governors of the infirmary at Newcastle, for the use of the infirmary, either for the fabrick or relief of the sick, as they shall judge most proper, as far as five hundred pounds. And the residue after this, I give to the Society for the Propagation of the Gospel in Foreign Parts, as far as five hundred pounds. And the residue after this, I desire may be divided into equal shares, and distributed equally amongst all my nephews and nieces by consanguinity and their children.

"Lastly, it is my positive and express will, that all my sermons, letters and papers whatever, which are in a deal box, locked, directed to Dr. Forster, and now standing in the little room within my library at Hampstead, be burnt without being read by any one, as soon as may be after my decease.

"JO. DURESME."

The total amount of property left by Butler was about £9,355 11*s.* 5*d.* He once said to his under-secretary, Mr. Emm: "I should feel ashamed of myself, if I could leave ten thousand pounds behind me." It is recorded by Bartlett that, "on being solicited to support a project which he (Bishop Butler) approved, he made inquiries of his house steward how much money he had then in possession, and on being told £500, he exclaimed, "Five hundred pounds! What a shame for a bishop to have so much money! Give it away—give it all to this gentleman, for his charitable plan."

A SERMON

SUPPOSED TO HAVE BEEN WRITTEN AND DELIVERED AT STANHOPE BY BISHOP BUTLER.

THE great divine under notice ordered all his papers, manuscripts, &c., to be burnt after his decease, and though the author of "Memoirs of Bishop Butler," searched all through the manuscripts in the hands of the family, with the expectation of finding some of the Bishop's writings, nothing was found except a sermon inscribed, "Stan: on Whitsunday, 17-9," the writing of which is said to "strongly resemble the early autograph of the bishop." The figure between the 7 and 9 was supposed by Bartlett to be either 8 or 3, if the latter, Butler was yet Rector of Stanhope, and occasionally visited his country parish. The sermon does not contain that depth of thought which might have been expected from such a divine, but it was doubtless adapted to the requirements of a country congregation. One proof of its genuineness

is that it was found amongst the family papers, was written in a hand like Butler's, and was inscribed, "Stan:" (Stanhope).

ST. JOHN iii. 8.—"The wind bloweth where it listeth, and thou canst not tell whence it cometh nor whither it goeth; so is every one that is born of the Spirit."

"When we read of Nicodemus visiting Jesus, and acknowledging the conviction wrought upon some of the beholders, that they concluded from thence His mission to be divine, it is plain something more than mere curiosity led him to this conference. He was desirous of instruction, and our blessed Saviour deigned to gratify him by entering on a discourse concerning the kingdom of God. Whether Nicodemus had attained those qualifications requisite to prepare men for and admit them into this kingdom, we know not; or, whether Christ of His own accord fell upon this point as of the greatest importance, was not material for St. John to acquaint us. That which is of the greatest consequence is, that He makes a man's being born again, the indispensable condition of seeing that kingdom. And this deserves the greater attention, because a master of Israel mistook it; as if God had intended the impossibility of going through the course of a natural birth a second time. From such misconstruction our Lord delivers himself, and explains the nature of regeneration. That water and the Spirit, the washing of baptism outwardly, and the inward sanctification of the Holy Ghost, are the principles by which it is effected; that, though it could be compassed in that gross manner Nicodemus misapprehended, yet that would be of no efficacy at all in this case. For since in all productions the thing born receives the nature and resemblance of that whence its being was derived, flesh could only produce flesh; but the new creature which God requires consists in the mind; and, therefore, to bring forth a new spirit it is necessary that the vital principle should be a spirit. And, however he might find some difficulty in assenting to this, because neither the cause nor the manner of its operation falls under the notice of human sense, yet that is no objection against the reality of the fact. A very familiar instance

whereof he alleges in the words of the text, 'The wind bloweth where it listeth, and thou canst not tell whence it cometh nor whither it goeth; so is every one that is born of the Spirit.'

"The words plainly consist of two parts, a Similitude, and the Application. It will be proper, therefore, to divide my discourse into these two heads. First, from the Similitude, I shall draw some general conclusions, which may direct us in our contemplation of divine truths, and especially that of regeneration, which is the subject of our Saviour's argument with Nicodemus. Secondly, from the Application, I shall consider how far the properties of the wind here mentioned will give us any just ground to judge of the Holy Spirit's workings upon the souls of men.

"First, a man may have sufficient reason to assure himself that a thing really is, without being able to give an account how it came to be. For, the cause of a thing is indeed one, and a very satisfactory way of coming to the distinct knowledge of its nature. But this is but one way of many; and some things which we cannot come at this way, may be so certain to us, that it would be extreme obstinacy to deny them. For, as things have causes, so have they effects, and properties, and other characters by which they may be distinguished. And it is sufficient if any of these give evidence of their existing. For we are every way as sure that what hath no being of its own cannot have properties and effects, as we are that what hath these could never have been without a cause. And, therefore, when we are able to assign any such properties, or effects, that is a demonstration of the reality of the thing. Thus, if there be certain marks by which being born of the Spirit is evidently discerned and distinguished from another that is not so born, we may from those marks conclude that such a man is regenerate, though we could not positively determine from whence this principle of new life took its rise; or if we knew, as we may know, that it could be owing to no other cause but the operations of the Holy Ghost, we may then, where such marks appear, be confident that the sanctifying operations of the Holy Ghost have passed upon that person, though neither we, who were bystanders, nor, perhaps, the man himself, was conscious of the manner in which they were begun and carried on in his mind.

"I shall secondly consider, from the Application in the text,

how far the properties of the wind mentioned in this similitude will give us any just ground to judge of the Holy Spirit's workings upon the minds of men.

"The Application is continued in the last clause of the verse, 'so is every one that is born of the Spirit.' That is, the work of Regeneration carries great resemblance to what is observed of the wind: for, as there we gather its blowing from its sound and other effects, though we do not see the blast, nor its rise and passage, nor are acquainted with the cause that sets it on, so may a child of God know he is such by the effects and characters of that relation, though he do not see the Spirit that renews him, though the operations by which he is renewed be such as fall not under the observation of his outward senses, nor is perhaps his own mind conscious of many things by which that change is wrought in him.

"And first, from that expression, 'The wind bloweth where it listeth,' we may, I think, fairly infer the freedom of God's grace. That He giveth it liberally, and of His own accord, and that it is what no merit of ours can oblige Him to give. In this argument St. Paul has laboured much to show that the very nature of grace is contrary to that of works. That Abraham, the father and the pattern of the faithful, received the call and promise of God while he was yet among idolaters, and could have no works to boast of; that when Jews and Gentiles were both concluded under sin, God chose the Gentiles, as He did Jacob before Esau, freely, whilst yet in the womb; not that the one of these had any wrong done him, or was used worse than he deserved, but the other found great favour, and was used better than he deserved. Thus it is in the work of regeneration. God gives us His preventing graces freely. He imparts the light of His gospel, and it is a marvellous blessing to be born and educated in those happy regions which are enlightened with the pure lustre of it. When we believe this Gospel it is His grace that disposes our minds to do so; when that faith exerts itself in works of obedience, this also is owing to the assistance of His grace. When we improve to higher excellencies, and approach nearer to the perfections of a spiritual and divine life, this is again from the more abundant communications of the same Spirit. 'Tis true, indeed, Christ has promised an increase of

talents to those who make a good use of the talents they already have; He hath assured us that our Father will not fail to "grant the Holy Spirit to them that ask Him." But still it is by the aid and influence of that very Spirit that we ask the talents we have not, and that we improve those we have. So that this does but enhance God's mercy and bounty so much the more, which first enables us to act, and then rewards us for acting. For that is, in effect, to crown and complete His own work rather than our desert; since what we do acquire is a title to His promise, and yet it is what we could not do if He did not impart to us the power of doing it. Now it is to be remembered that if good actions, where they are conspicuous, declare that they are wrought by the Spirit, and that God hath renewed that man, and did, and does, still act and dwell in him; then it is no less certain that, where the contrary vices and dispositions are predominant, those men are not regenerate, nor does the Spirit of God work in them. 'Let no man deceive you,' says the Apostle, 'whosoever doth not righteousness is not of God, neither he that loveth not his brother.' Men may delude themselves and their ignorant followers with boasting pretences; they may have the impiety to sanctify their blackest crimes by fathering them upon divine impulse and inspiration; but, while we see them turbulent and factious, proud and disobedient, censorious and bitter, unjust and uncharitable, can we think that God is the author of, or dwells with, those froward dispositions? It were a contradiction to all religion to suppose so; and, however they may be exalted by their own vain imaginations, yet alas! they know not themselves, nor what spirit they are of.

I proceed now to a second reflection concerning the manner of the Spirit's working upon our minds, which is, that as we can give no account of the rise, the increase, the quieting of the wind; where it began, where it will stop, or how long it will last; so the operations of the Spirit are often very remote from our understandings. He may move us without our having any distinct perception of the thing; nor can we always say: Then the impulse began, thus long it continued, and now it ceases to move me. And this cannot seem very strange to any that shall consider by what steps he hath come off from a wicked life, or proceeded in a

good one. For in all this he will find nothing of violence, or external compulsion, but such motives all along as were entirely agreeable to his faculties, and the methods by which he proceeds in other cases. For did not this change begin with a conviction of sin, and the evil of it, and in consequence of this, a hatred and detestation of it, grounded upon such arguments as these: that it is contrary to reason, displeasing to God, destructive to soul and body, in rendering both obnoxious to the divine wrath and vengeance, and to that eternity of misery which the present fleeting pleasures of wickedness are a very poor exchange for? Again, will not his advance in virtue be found to owe itself to the contemplation of the beauty, the reasonableness, the advantages of holiness: the alluring rewards it proposes, the happiness it secures in this life and the next? How, then, did these arguments prevail at last? Was it not by frequent meditation, by insinuating themselves into the mind by degrees, by the common methods of reading, of hearing, and weighing God's Word? By conquering the prejudices of our corrupt hearts, by discussing and displaying the evidence of truth, by faithful and honest application, by exciting good desires, strengthening those desires with holy resolutions, and making good those resolutions by diligent endeavours and steadfast perseverance? But still the finger of God is in all this. It is He who brings these considerations into our hearts first; He that fastens them upon us when they are there; He that adds new life and vigour to our desires and intentions, and gives efficacy and success to our otherwise weak and imperfect attempts. He convinces our judgments, kindles good inclinations, persuades, allures, threatens, deters, terrifies, reproaches, comforts, commands, and performs all other offices necessary to piety.

"But these He performs *in* us, and *with* us, and *by* us. From Him, as we acknowledge in our daily prayers, 'all holy desires, all good counsels, and all just works do proceed.' But they proceed from Him in such a manner as still to be our desires, our counsels, and our works. What has been said deserves well to be considered, in order to make men very careful not to resist any of the good motions; not to withstand the warnings of conscience; to be careful that they do not quench, grieve, resist, or do despite to the

Spirit of God, since it is a great and heinous sin. If, as hath been said, it act upon us by the outward ministry of the Word, by the inward dictates and reasonings of our minds;—if the *effects* only of His working be visible, but the manner of it imperceptible; then every admonition from the pulpit, every wholesome law, every advice from a friend, or a parent, every good book, every pious example, every motion and intention to do well, every conviction, every check of conscience, is a blowing of this wind, a call, or impulse from above; and as often as any man refuses to comply with these things, so often he resists God, and quenches His Holy Spirit.

"Lastly, this shows us what course we should take in order to grow in grace. We should diligently use the Word and sacraments, and other means of grace vouchsafed us, in order to improve in virtue; and then we need not doubt God's assistance. He will forward and strengthen our good intentions, and will not fail to finish what He Himself hath begun, but will perform and continue it until the day of Christ Jesus, and reward us with a crown of glory."

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